The Churchman.

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DAILY SERVICE.

"BLESSED are they that dwell in Thy house: they will be alway praising Thee. They will go from strength to strength; and unto the God of gods appeareth every one of them in Zion."—Psalm lxxxiv: 4, 7.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH .... At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH .... " 8 "
ST. LUKE'S CHURCH. [Sundays included] .... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
ST. CLEMENT'S CHURCH .... " 8 A. M.
CALVARY CHURCH .... " 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION .... " 9 " and 4½ "
CHURCH OF THE HOLY COMMUNION .... " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.
CHURCH OF THE CRUCIFIXION .... " 8 A. M.

Calendar for December.

10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the the Gentiles.
7. First Sunday after the Ediphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Codversion of St. Paul.
28. Fourth Sunday after the Epiphany.

Poetry.

For the Churchman.

RENUNCIATION.

"Hearken O daughter and consider; incline thine ear; forget also thine own people, and thy father's house, so shall the King have pleasure in thy beauty for, He is thy LORD GOD and worship thou Him."—Ps. xlv. 11, 12.

Pleasant, where our childhood wander'd,
Still to woo the sweet day-dream,
List the brook that then meander'd,
Echo to the wood-bird's hymn.

But afar, are rough ways trying,
Mountain passes bleak and bare,
In their midst the cross is lying,
Jesu, Master, Thou art there!

Dear the shelt'ring roof paternal,
All that makes the fond word 'home,'
When love tends her blossoms vernal,
And no blasts unkindly come.

But afar, is toil, exertion,
Other's burden, aye, to bear,
Scorn, perchance, neglect, desertion,
Jesu, Master, Thou art there!

Sweet our home's familiar voices,
Music to the heart's depths sent,
As that sorrows or rejoices
Plaintive now, now jubilant.

But afar, a lone one's wailing
Mingleth with a watcher's prayer,
Lulleth at that prayer availing,
Jesu, Master, Thou art there!

Jesu, Master, all forsaking
Where Thou art to me is home,
Loss is gain Thy Cross partaking,
Only bid thine handmaid come!
Hence! whate'er my heart divideth,
Mine, no more, aught here I call,
In Thy love my soul abideth,
Thou, my Lord, my King, my All!

N. Y., Nov. 20, 1848. * * * *

Communications.

For the Churchman.

THE WEST. NO. VI.

In our previous remarks on the practical operation of Methodism in the West; we do not mean to apply our deductions to every member of the Methodist communion, nor to their preachers. Some no doubt may be found in both classes, models of excellence in every respect. This is not the place to enter on a discussion of the question, how far a person can be really good, in carrying out, or being under the operation of civil principles; we at present make use of the concession which appears to be universal, that many of our brethren of the denominations around, are really excellent persons.

Our remarks have reference merely to the principles on which the Methodists, as a body act, and the legitimate fruits of their system as seen around us: and we would call attention to these facts, as the necessary result of that peculiar phase of religious teaching, when not modified by influences beyond their own system. Why is it that the fanatical exhibitions of the camp-meeting are discouraged in the East, nay, denied to be any part of religious influence? And why, on the contrary, would such an association in the West, be taken as an indication of formalism, and of a want of spiritual discernment? Or what, it might be asked, has changed the aspect of Methodism in the East so much for the better, within the last few years?

I am aware that some have attempted a solution of this question, by referring to the progress of intelligence, which makes men ashamed of such proceedings. There is, no doubt, some degree of truth in the answer, but it certainly is not the whole truth. In a community where Methodism prevails exclusively, we generally find the whole mass, intelligent and ignorant, refined and uncultivated, participating to the same extent in all its extravagances; they never think of questioning the propriety of such scenes, because their disavowal would be so far a rejection of Methodism itself; and we are convinced that a change could never take place in its practical operation, by any internal influence which would not, carried out, be destinctive of the system itself.

The difference, then, in the manifestation of Methodism in the East and the West, results not from intelligence merely, but from the influence of the Church; it cannot be denied that our Methodist brethren, as well as most of the other brethren, hate the Church, but then they fear it too: the leaven from its liturgy and teaching spreads through a community; its solemn, chaste, and beautiful language makes men intolerant of the flippant, indecorous services which are so common around us, and they derive, perhaps unknown to themselves, no small benefit from the general tone of feeling which the Church services communicate; my own observation of the influence it has produced upon men's minds, without actually bringing them into the Church, warrant me in these assertions; and I am confident that a wide induction of facts would establish substantially the same positions.

When, therefore, we see this system assuming a form of chastened and dignified action, we should attribute it not, to the character of Methodism itself, but to the influence which the Church diffuses around her. In the language of Burke, when speaking of classical learning, "it diffuses its influence over society at large, it is enjoyed where it is not directly bestowed, and those feel its operations, who do not know to what they owe the advantages they possess."

These fitful periodical efforts are not however confined to the Methodists; all the denominations around, are occasionally convulsed by a spasmodic effort, they all act substantially on the same principle of producing startling effects by sudden appeals, of carrying away by sudden denuciation, before the mind has time to recover its equilibrium; they deprecate reflection as the instrument of Satan, and make fear accomplish the work of love and hope; and if at any time during such a process, the individual can persuade himself that he feels happy, without ascertaining the grounds on which it is based, he believes, or is made to believe, that he is converted; we are not all surprised at the popularity of such a system, it condenses the efforts of years into the struggle of a moment, it makes a holi-day sport of what should be the serious business of a life, and indemnifies for persevering in consistency on the condition of having undergone this equivocal process: it is certainly an easy, luxurious mode of *enjoying religion*, and as long as it possesses this recommendation, it will scarcely fail of being popular. The first condition, I mean scriptural condition, of being a disciple of our Lord, never occurs to such persons; they would scarcely know what interpretation to put upon the words, "except a man deny himself he cannot be my disciple"; nor do I think, according to their system, they could point out any similarity between the christian life and a warfare. The only thing in which the idea of self-denial is at all put forward, is in the abstaining from certain scenes, the ball-room, the theatre, &c., and this pretty much exhausts the idea. While they are safe, however, on this point, they indemnify themselves in a thousand others, where the principle, if at all possessed, will be sure to manifest itself. Who is not aware of the coarseness inherent in the whole system, or when wanting it, displaced by fawning sycophancy? Who is not aware of the staple of the conversation, when the sisters assemble for *benevolent* purposes; in those it is scarcely necessary to remark that there is very little denial of self. But we pass on to the preachers themselves, of whom better might certainly be expected; and even in the pulpit there is no indication that they have the slightest conception of the meaning of the term. These gentlemen sometimes dabble in controversy, and their efforts would be certainly amusing, if they were not disgusting; being deficient in logic, they are not sparing of defamation; and all who differ from them are pronounced—fools and madmen. These terms are by no means significant enough; they are as far, however, as we wish to follow them.

In the tone of sovereign contempt with which they treat the pretensions of all others to true christian character they boast [illegible] brethren hollow; while they might give them an important lesson on the means of reconciling fat, luxurious indulgence, with *evangelical* self-denial: there is a beautiful harmony in their whole tone of feeling and acting, to which some have attributed (we will not stop to inquire with what degree of truth) their extreme sympathy.

Such is a very imperfect sketch of one of the forms of evil, with which the Church has to contend in the West; it is formidable, no doubt, for the time being, but only, I think, for the present. It is impossible for things to remain in their present position very long, they must, as a matter of course, change their aspect; popular religionism will degenerate into some worse form of fanaticism, or relapse into open infidelity. Upon a pretty close examination of the system, it is wonderful how much scepticism can be discovered in its every fibre; in fact, the whole substratum is founded upon rationalism: when the discussion of theological questions come up, the never ceasing appeal is, is this reasonable, can any body receive it; are not such and such opinions intolerable in a free country. It never occurs to them that the bible must be after all the test of their opinions, but the bible and its teachings, however much respect may be professed for them, are disposed of in a summary way. Mysteries are discarded entirely from religion; this saves them the trouble even of *opening them*. And whem some such are apparent in the bible, they cannot in reality be such, because they conflict with my system or my prejudices; and because, perhaps, they cannot be accounted for by my philosophy. The step for such a position to absolute infidelity, or to some resting place "which having the form of godliness denies its power," is not, I should think, a very difficult one.

I confess, I can see no grounds upon which the popular religion of the West could resist either of these evils, in fact; it is yielding to both of them every hour. The faith on which they depend, and which they and we are told is all-sufficient without ordinances, without knowledge, and without a *priesthood*, being divested, however, of all these, yields to every shock. The preacher who wishes to originate a new sect, and lead off a new party in the country, has only to be more extravagant and more fanatical than his neighbors; and to lower the terms on which eternal life can be obtained; and there is scarcely a doubt but he will be successful. Let any one with his eye on the religious history of the country for the last 20 years, deny it if he can; few will do so, we apprehend; while most are ignorant of the deep canker that infidelity is eating into the very vitals of the whole system; an infidelity that men are sometimes actually driven into from the repulsive effect of such scenes. The system has nothing of the elements of strength or vitality about it; on its motion depends its existence; it is being modified and changed every year, and the active spirits, which would otherwise discover its weakness, and cause its ruin, are amused and employed by their efforts at change. There is scarcely any thing in it from which we can augur stability; the ministry have no hold on the people, the people have scarcely any attachment to one system above another, except as it suits their convenience. They are on most occasions ready to exclaim in the words of an eminent and *liberal* Churchman, "We are all one brethren." We have been inadvertently drawn so far into the discussion of this subject, that we must defer the promise of our last, to the next number. S.

To the Editor of the Churchman.

Rev'd and Dear Sir.—I beg to apologize through you, to Acernus, for the remarks which the mistake made by your printer in his name* elicited. The fact was I could not understand why any theological writer should go to the neighborhood of the Styx for a motto to his shield; and wished to be enlightened as to the latent meaning of a word which bore no conceivable relation to regeneration. Since your able correspondent "Mastix", has entered the lists prior to my doing so, I will, after a very few words, withdraw my reed from the clash of spears, and leave the defence of the Truth to better hands—although this is a contest in which victory must infallibly rest, not with the *strong*, but with the *right*, and horse and man, though caparisoned in steel, go down before the onset of a child. Had I known who "Acernus" was, the phraseology of a portion of my remarks would have been different.

* Allusion is here made to a passage in the former communication of I. H. H., which was omitted by the editor.

I wish only to add thus much, occasioned by the explanation of his name, that I think Acernus will find the realization of his beautiful emblem in the Holy Sacrament of Baptism—which, though an unit in itself, enfolds in its loving embrace the inseparable twin adoption and regeneration of our mysteriously duplex nature. Every argument fetched from analogy is deserving of high respect and consideration. The only question is, as to the correctness of its application. I am glad to find that the authority of so able a logician is given in favor of the collateral appeal to analogy, and of the fortification of the deepest mysteries of revelation, by even the structure of a plant. But there is a violation of analogical adaptation in the position of Acernus. For whereas, in the maple seed, there is a germ of life enclosed in an outward covering, developing itself into two distinct leaflets, which yet remain one in the unity of their source, Acernus only allows one leaf to spring out of the ordinance of Baptism, and denies that there is any germ of spiritual life within it, resorting to an independent unincorporated germ for the existence of the moral regenerative principle; while, according to the view of the Church, and the long line of her soundest writers, when speaking with theological precision, there is the completest harmony between the adduced example of vegetable regeneration, and the Sacrament of Baptism; which visibly is an external ordinance, containing within it the life-giving power of the Spirit, which unfolds in the simultaneous verification of body and soul.

The question of origin, is one which cannot be curiously pried into. Who can tell the birth of the winds, or the nativity of the shooting star? And if it be thus in things tangible to sense, how much more in those relating to the Spirit? We had judgment before we exercised it, we had memory before we remembered, we were immortal before we knew that we lived, and all the complex faculties of our souls were eternally distinct, when as yet they lay undistinguished in the embrace of that original sleep, between which and nothingness there is no sensible boundary. It is a shallow philosophy which makes existence depend on sensation. If it be a valid argument against the implantation of Divine grace to the heart of an infant by h[illegible] regenerated every time we fall into a swoon or a sleep, and loose in these conditions, whatever of moral holiness we may have in our waking state.

Waddington, Nov., 1848. I. H. H.

To the Editor of the Churchman.

SECTARIAN CONSISTENCY.

In the last Observer is an article on the subject of union among Christians, and it contains some very sensible remarks, such as might be read with profit by many who scout the idea of Christian union as a relic of the dark ages. Its beginning, like the origin of Schism, puts on a fair outside, and proclaims an important truth. Let the article speak for itself. "That was a precious prayer which our Lord offered for his disciples 'that they ALL may be ONE,' and thousands of his disciples have since prayed 'saying the same words.'

"If such union is dear to the heart of Christ, and to all who have his spirit, painful, very painful to them, must every thing be, which tends to widen the breach that divides them, and puts to a greater remove the day, when they shall be in one fold, with one Shepherd."

So far the writer seems to hold forth the sentiments of a Catholic Christian, and it certainly must be a new source of consolation to those who sincerely pray for the unity of the church, that sectarians do now and then appear to see the evils of alienation and division.

They evidently are troubled, and a troubled spirit often precedes reformation; but as yet, with them the true doctrine of Church unity is only in embryo, and although they may attempt to commend it as worthy of consideration, it will not be long before their acts will blast the bud. I take the article referred to, as a fair sample of the characteristic form for all their sayings and doings upon this subject. The beginning is well, as all can see; and the middle is various, intermingled with stale facts, the common cant of the day, a sideways thrust at Romanism and Episcopacy, with a sort of running argument in favor of christian unity.

But we must refer to the ending, in order to understand the full force of sectarian logic:

"In these remarks we do not mean to insinuate the idea that christians ought to abandon their several denominations, and form a single ecclesiastical organization. No such Utopian scheme have we in view." Now, Mr. Editor, if you can reconcile that unity for which Christ prayed, with the countless forms of Schism with which we are surrounded, you will doubtless remove an important obstacle in the way of christain union, such as the sects desire; for it seems that union, without division, is Utopian, and therefore, not to be sought after.

Nov. 13, 1848. BRUNO.

For the Churchman.

Mr. Editor,—Without, of course, the least desire to dictate, I would respectfully offer an article in reply to that in your paper of November 25th, headed "The Rubrics," and signed "White."

1. I have never supposed that the phrase "which is then to be filled with pure water," in the third preparatory rubric of the office for the Public Baptism of Infants, meant to provide that the filling of the font should be a part of the ceremonial: nor am I aware that such has ever been a received construction, or that a corresponding custom has ever existed. I suppose it rather to order that the font shall be filled *for that occasion*; in other words, that it shall be filled, severally, for every Baptism, and therefore emptied after it. This may have been intended to prevent the water from ceasing to be "pure" in consequence of stagnation, or the accidental mixture of impure substances; or, more probably, to prevent secret abuses of it, if left standing, as "holy water."

2. The recent introduction into so many of our churches of protheses or credence-tables, is gradually restoring obedience to the rubric which requires the solemn placing upon the holy table, by the Priest, of the bread and wine to be consecrated as the Sacrament of the Body and Blood of Christ; and is thus among the improvements which are superseding the novelties of disobedience, carelessness, and indevotion, by return to the old customs and orders of the Church. White does well in censuring the indecent and unlawful custom of having the elements placed upon the altar by other hands and at other times; and they must not pretend to be true sons of the Church, or faithful to their vowed obedience, who are instrumental in continuing the custom.

3. White objects to administering the bread or the cup, in the Eucharist, to more than one person at one pronouncing of the words of delivery, and asks, "What sense would there be in addressing three or five or six persons, as 'thee,' and 'thy.'?" The altering of the words to the plural number is not allowed by the Church: therefore, if the objection implied in the above query is a valid one, it is fatal to the custom faulted by White. That the objection is groundless, however, appears from the fact that in the questions to sponsors in infant-baptism, and to candidates for adult-baptism, the Church positively provides that "three or five or six persons" shall be addressed "as 'thee' and 'thy;'" "the questions being considered as addressed to them severally, and the answers to be made accordingly."* Therefore there is strict ecclesiastical and sacramental precedent for delivering each blessed eucharistic element into the hands of "three or five or six persons," saying to them all at once—"was given for thee"—"was shed for thee"—"preserve thy body and soul"—"died for thee"—"feed on Him in thy heart;" "the" words "being considered as addressed to them severally, and the" application by themselves "to be made accordingly." A Priest then is at full liberty to do this at his discretion.

The repetition of the words while the Priest is in *transitu*, passing in front of the communicants, and delivering the element, while passing, to as many as can be embraced within the time of pronouncing the words, so that he has the appearance of addressing but a small fraction of the sentence to each, is, perhaps not without reason, unpleasant to the feelings of some good people. I have seen another method adopted which obviates this, clearly keeps up the idea of *individual* application, and has appeared to me very solemn. I will illustrate it by its particular connection with the delivery of the bread—the case of the cup being, of course, substantially the same.

The Priest, standing in front of the person to whom he intends first to administer the bread, but passing his eye forward and backward to all whom he intends to embrace within that pronouncing of the words, says, "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting [illegible] the bread to each of those persons, in silence, passing on until he comes opposite to the last; and then, remaining there, and passing his eye as before, he adds—"in remembrance that Christ died for thee," &c.

This embracing of more than one person within one use of the sentence, clearly allowed, is often extremely desirable, sometimes necessary. Even in this indevout age, some congregations—many in our cities and large villages—count their communicants by hundreds. If the members of the Church were more generally honest in performing their solemn promise and vow obediently to keep God's holy will and commandments, the number would be greatly increased. It is obvious that the repetition of the two sentences of delivery the large number of times that would be often necessary, according to White's opinions of duty, would be, to the Priest—especially in connection with the whole of the communion service, and with other simultaneous exercises—an amount of physical labor which it were unkind and unjust not to regard as such as *ought* to be diminished. Then, as it respects the people, the repetition of both sentences to each individual by the same Priest—and assistance, in many places, is by no means a frequent thing—would hardly allow the administration, with due solemnity, to more than fifty persons in half-an-hour. There must, consequently, in large parishes, be often such a length of time occupied in this department of the service, as can hardly be considered "good to the use of edifying." T. S.

* The same principle which leads to an address to a number of persons at once, the application being to each one in his or her severalty, is further applied to a third person in the [illegible] question to sponsors, "Dost thou, in the name of this child." Several children may be baptized at the same time, [illegible] sponsor [illegible] respecting the particular child for whom he or she stands.

For the Churchman.

ECCLESIOLOGICAL.

Mr. Editor,—In rising from the perusal of the first number of that interesting to me, able periodical, the Ecclesiologist, I cannot refrain from making a few remarks in your columns concerning it.

Why, Mr. Editor, are not greater efforts making for its rapid extension? Why are not more enlisted in its behalf? Why is it that so few are the names published as belonging to its Society? Surely, if its proper claims were understood, there would be a greater appreciation of the efforts of those individuals. I cannot better point this out than by quoting the language of the periodical—"It will be one of the great advantages of the N. Y. E. S. that an appeal can be made to them in any case of difference of opinion between an architect, and a Church Committee." Here will be the end of all difficulties and anxieties in building committees—all those interminable disputes between different members thereof—or difference of taste in architects; for you perceive at once with the E. Society—being the judge—either the architect or committee can be thoroughly crushed—terrified into silence. They are infallibly correct—they know of course. Why, they have in their library—

The Ecclesiologist, (one sett.)
Rickman's Gothic Architecture.
Weale's Papers on Architecture, (4 vols)
Webb's Continental Ecclesiology.
Bloxam's Gothic Architecture.
Markland on English Churches.
Britton's History of Gothic English Architecture.

And then "the Rev. Henry McVickar has presented the Society with the Religious and Civil Costumes of the Pontifical Court." I need not say, that when they can consult these books—next to the Pontifical Court itself—we can receive their judgment. And how glad, any one familiar with building anxieties, will be to know that such reference may quietly and safely be made—he only can tell. True, they may tell some that their "buildings have no pretension to propriety or beauty," and so they cannot be allowed to make them any better—but put a little piece to them very beautiful, in hopes that some of these days it will get developed—yet still, any sensible person sees that is the great blessing of the Ecclesiological Society; it can tell persons exactly what is right, and then of course they will believe it.

Now, Mr. Editor, I know there are some who object to this Society; and I have heard it remarked that two dollars a year contributed to our Western Missions, instead of paying it to this Society for their pamphlet, would build "the Church" better than they are building churches. But how blind is such a thought! Such persons do not consider that such is not the *true* principle. Why, the very Ecclesiological Society would teach them differently. First, make one portion of the building—(chancel-end)—perfect, let the rest be ordinarily framed, and it will develope itself one day. So make the East—(chancel-end)—perfect, and let the West be just rough and rude, and bye-and-bye the beautifully perfect East will develope itself. Yes, sir, and this is true—if we could only believe it from them. Far better keep the dollars, and subscribe to the Ecclesiologist—perfect *ourselves* in that glorious art—than, as yet, send them to build poor and contemptible things with no "pretensions to beauty or propriety."

But I confess I am slightly disappointed in one thing. In the admirable criticism on Trinity Church, New York city, the periodical remarks: "the bells are eight in number, without any inscription, as far as we could discover, save the maker's name. How different in old times! when bells plainly told their holy object by some appropriate legend."

Yes, sir, but more than this. Indeed, it is to be lamented that we do not inscribe our bells as they should be; and that which they recommend, as a Latin inscription, with one slight alteration, is to my mind, most meaning—let it be "pro defunctos oro."—And how beautiful! But yet they have not met the great point. Why do our bells go unchristened? Not baptized. Oh, no! that is shocking. Only just christened (like many babes) to give them a name. A mere form of naming the bells after some Saint, so that we may know which bell is which. Then inscribed as above, how happy it would make us to hear them ring! What a solemn feeling to know that such a bell, so inscribed, is doing the sacred duty! Yes, with the Ecclesiologist we condole, that, alas, our bells are not inscribed! but we hope it will endeavor to bring round this and our suggestion—and the christening go with the inscribing.

Success, then, to the work! Our papal judicature of Architecture—our noble absorber of funds to perfect the chancel-end of the country—our embryo perfection. U. U.

Mr. Editor,—On looking over the report of our Missionaries, both Foreign and Domestic, I was struck with some remarkable expressions. One says—"It would give me unspeakable pleasure to gladden the hearts of our Eastern friends with the *accounts of precious souls born to Christ*; but alas! alas!" &c. &c. This is phraseology, used only by the veriest fanatics among sectaries. Again, he says—"if the debt of the church were paid, with the ordinary labors of a faithful Pastor, and *the smiles of gracious covenant-keeping God*, the parish would be second to none." Does the writer mean to be profane? What sort of a being would that God be, who was not a *covenant-keeping* God? Think of the connexion here brought to view—"payment of the church debt"—"ordinary labors of a Pastor"—and last of all, "the smiles of a *covenant-keeping* God"!!!

One of our Foreign Missionaries writes thus:

"I had the satisfaction of admitting to baptism a young colonist woman, living in Mr. Appleby's family, who had given satisfactory proof of having been 'born of the Spirit,' since my previous visit to the station. It added to my joy, over this repenting sinner, that she had been led into the way of truth, notwithstanding her having been educated in the errors of 'the Man of Sin.'"

This person no doubt had been already baptised in the Roman Catholic Church. It seems this went for nothing. *He* says, *after* she had been born of the Spirit, he admitted her to baptism. *The Prayer Book says*, of every person immediately *after* his baptism—"seeing now this person is regenerate and born anew of water and the *Spirit*," &c. &c. &c. Either this Missionary is wrong, or the Prayer Book is wrong. If these reports are intended for Churchmen, they ought to be written in the phraseology used by the Prayer Book: if they are written for Dissenters, let them be published in some dissenting Magazine. F. M.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION X.

SECTS SINCE THE REFORMATION.

(Continued.)

9. *Presbyterians.* We now come to the last in our list of the *Primary Sects.* I shall take my account of the Presbyterians chiefly from the article of DR. KREBS *Permanent Clerk of the General Assembly*, in RUPP's *Collection.*

"The Presbyterian church in the United States derives its lineage from the Presbyterians, both in *Ireland* and *Scotland.* It is true that Presbyterianism was the form not only of the Church of Scotland, but also of the Reformed churches on the continent of Europe, and indeed of the Puritans of England about the time of the Westminster Assembly [1643]; and contributions from all these sources have been made at various times to the elements of the American Presbyterian church. But still it is unquestionable that the early founders of this church were principally Scotch and Irish Presbyterians.

In like manner, the *Church of Scotland* was more than *any other*, their model in the *whole* arrangement of their judicatories, and in their whole ecclesiastical nomenclature, with few exceptions. And on this account the Presbyterian church in this country has always been popularly and appropriately regarded as the daughter, more especially of the church of Scotland."

We have already examined so far as our present undertaking requires, the ecclesiastical position of those who come to this country as "elements to the American Presbyterian church," from "the Reformed churches on the Continent," and after giving an account of its establishment here, we will proceed to an account of those that come from Scotland.

The primary ecclestiastical union of the American Presbyterians occurred in 1706 when the Presbytery of Philadelphia was found. At the meeting of the synod in 1721 there was made a declaration that the Presbyterians in America had exercised the Presbyterian government and discipline according to the practice of "the best reformed churches," as far as the nature and constitution of this country would allow. In 1728, an overture was presented to the Synod of Philadelphia respecting subscription to the confession of Faith and Catechisms, &c. Although the Westminster Assembly's Confession of Faith and Catechism "always had been the only standard of faith, rites, government, and discipline" yet the Book itself had never been formally announced as the Creed and Directory of the American Presbyterians. In the next year this Book was adopted. The first GENERAL ASSEMBLY met in 1789."

DR. MILLER of *Princeton Theological Seminary, in N. J.*, who is perhaps the highest individual authority in the case, thus begins his article on the Presbyterian church in the United States, in the *Encyclopedia of Religious Knowledge*, p. 966:

"This denomination is to be considered as the offspring of the church of Scotland."

Our attention is, therefore, in the first place, chiefly directed to Scotland.

The church of Scotland was brought into the Roman Obedience about the beginning of the twelfth century, and so continued until the sixteenth. In 1555, JOHN KNOX, who is regarded as the great Scotch Reformer, returned from Geneva in Switzerland, where he had acquired a great love for Presbyterianism, and added great vigor to the reformation which had already been begun. The Bishops and ecclesiastical authorities generally opposed the movement. The contest was carried on both sides in a most unjustifiable manner. The civil authorities were called into requisition by both parties, as it was found possible to make use of them. In 1558, the reforming party in the Parliament describe themselves as "*the Nobility and Commons of the Protestants of the Church of Scotland.*"* In 1560, the Parliament published by their authority, "the Confession of Faith professed and believed by the Protestants within the realm of Scotland." This Confession was confirmed by the three estates in Parliament on the 17th of August, and on the 24th of the same month, the jurisdiction of the Pope was abolished by the same—that is a purely secular—authority. The Bishops and Clergy who were in Parliament seem to have acquiesced in this proceeding, though they did not approve of it. They lived and died for the most part Papists. On the 20th of December in the same year, "the Protestants of the Church of Scotland" held their first General Assembly. It consisted of *forty-six* persons, of whom KNOX was the principal. They commenced operations as an organized sect about this time, being as yet, of course, only a small minority, and in opposition to the Church and its Clergy generally.

Thus things went on; the Protestants gaining in numbers and influence. Some of the Bishops joined them—as for instance, the Bishops of Galloway, Orkney, Caithness and Argyll. Some of the Bishoprics also become vacant by death or otherwise, and in 1572, a Convocation was held at *Leith* in which some very important steps were taken. It was not thought expedient, however, to alter the titles of the Archbishops and Bishops, nor the bounds of the Dioceses, but that they stand and continue as before the Reformation. Some of the old Bishops conformed, and the places of the others were filled, without regular and canonical ordination, however, with Protestants.

This constituted what was called a *Tulchan* [illegible] calf's skin with straw, and placing it before a cow, to induce the animal to give milk, which figure was called a "*tulchan*"—a term derived from a word signifying a model, or close resemblance."

From this time [1572] the Clergy in the Roman Obedience ceased to claim or exercise jurisdiction or ministerial functions in Sotland.

We are now at a point to state with advantage a contrast between the reformations in several different countries. In England, *the Church itself* commenced and carried on the Reformation, and continued to exercise jurisdiction and ministerial functions after the Reformation had been made, as before. In Holland, Switzerland, and Germany, the Protestants were seceders from the Church who went on *without the Clergy*—and the Clergy themselves continued *unreformed* to exercise jurisdiction and ministerial function over those whom the Protestants did not succeed in withdrawing from their communion. In Scotland, the Clergy opposed the Reformation, but ceased to exercise their jurisdiction and perform ministerial functions after the Reformation was established, and another was substituted in their place.

But to return to Scotland. This "*Tulchan*" Episcopacy continued until 1610. In 1607, James I., King of England, and VIth of Scotland, summoned a General Assembly of the Scotch Church to be held at *Dundee* on the 24th of November. Each of the Presbyteries were required to send "two of the most godly, peaceable, wise and grave" of their number, as their representatives. A Conference was also held at Falkland, in *Fife*, in June 1608, and a General Assembly again in *Dundee*, on the 26th of July the same year. In all of these meetings, progress was made towards the settlement of the state of affairs in the church, in a more satisfactory manner. In 1610, three of these persons who were actually in possession of the sees, or had been nominated to those that were vacant, SPOTTISWOODE, *Archbishop of Glasgow*, LAMB, *Bishop of Brechin*, and HAMILTON, *Bishop of Galloway*, went to London, and were ordained Bishops by the Bishops of the English Church. They returned home and consecrated the others, who either were in possession of, or had been appointed to the vacant Sees.

Thus the Church became again, in fact, as well as in form, and name Episcopal.

There were some in the Church, however, who were still Presbyterian in sentiment, and this party continued to increase until 1637, when they combined again and drove those of the Episcopal Clergy, who would not submit to the Presbyterian rule, out of their places in the church. But on the restoration of the Monarch in England, in 1660, steps were taken to bring back those of the Episcopal Clergy, who survived, to the Church in Scotland, as well as in England. Nine† of the English Bishops were living at the time of the Restoration, and were restored to their places in the English Church. On the 15th of December 1661, four persons were consecrated, for the Scottish Sees, and they on their return home, filled up by consecrations the other Sees as before 1637. SYDSERFF, *of Galloway*, the only Scotch Bishop that survived the Rebellion and remained faithful to the church, was translated to the See of *Orkney.* The four new Bishops were JAMES SHARP, Archbishop of *St. Andrews*, ANDREW FAIRFIELD, Archbishop of *Glasgow*, JAMES HAMILTON, Bishop of *Galloway*, and ROBERT LEIGHTON, for *Dumblane.*

Thus again was Episcopacy restored to the church of Scotland. It appears from the testimony of the Earl of *Glencairn* that the Episcopalians were six to one.‡ The Presbyterians who were now excluded from its ministry, and its Churches had many of them settled in Ireland, some come to America, and many re-

* LAWSON's *Hist. of the Ep. Church of Scotland from the Reformation to the Revolution*, p. 41.
† LAWSON, p. 671. ‡ COLLIER, vol. VIII, p. 407.

mained at home as a sect in opposition to the Church.

But the act which has led the Presbyterians in this country to call the Presbyterians in Scotland "*the Church of Scotland*," is of a subsequent date, and remains yet to be related.

In 1688, occurred a change in the English Dynasty. James II., the last of the line of the Stuarts left the kingdom, and William, Prince of Orange, and husband of the eldest daughter of the King, came to the Throne. James, however, had a son, who, according to the laws of England and the oaths of all in office in the realm, was the legitimate heir to the crown. The Scotch Bishops and clergy generally adhered to James and his son. The Presbyterians, on the other hand, readily yielded their support to William. In an interview between Compton, Bishop of *London*, and Rose, Bishop of *Edinburg*, Compton said to Rose that William was satisfied that "the great body of the nobility and gentry of Scotland were for Episcopacy, and that he had directed him [Compton], to say that if the Episcopalians of Scotland would undertake to serve him to the purpose that he is served in England, he would take them by the hand, support the church and order, and throw off the Presbyterians."*

Of course, there was no doubt at that time, which was the church, and which the sect. The Church, however, refused to give William the satisfaction which he required, and in consequence, the Presbyterians were taken into service and protection by him, and declared to be "the church of Scotland." William did not expel Episcopacy from the church, and establish Presbyterianism in its stead. He simply turned the Church out of the state protection and support, and subjected them to great persecutions and privations; but otherwise he permitted them to go on as before.

Now this mere legal establishment of a sect could not make it a different body ecclesiastically from what it was before, and though the title which belonged to the one, was given to the other, it did not change the identity of either body.

But this is unimportant in its relation to our present subject, except in so far as it serves to explain an anomaly in the use of names.

The Presbyterians from Scotland who were the founders of the Presbyterian church in this country, came from Scotland before this change, and at a time therefore, when the Presbyterians were confessedly, and in name, as well as in fact, a sect of seceders from the Church.

When, therefore, the Presbyterians say that the Presbyterian church in America was founded by the Church of Scotland, they mean that it was founded by Presbyterian seceders from the Scotch Church, who, since their establishment by the state, have been called "*the Church of Scotland*."

If we turn our attention to Ireland, we find the same general state of facts. In 1537, the Papal jurisdiction was abolished by Parliament, and the Bishops, Clergy, and whole church generally assented to the Reformation. In the reign of MARY, the *Papist*, five of the Irish Bishops who would not conform to the Romish Obedience, were expelled from their Sees. When in 1560, the Reformation was restored, seventeen out of nineteen Bishops in Parliament approved it, and the rest of the Bishops and clergy generally, as well as the people acquiesced. But Presbyterianism was never established in the Church in Ireland. The Presbyterians were always, wherever there were any, seceders from the Church, so confessedly and nominally, as well as in fact.

It is not true, therefore, in the sense required by the essential principles of the identity of the church, that the Presbyterian church in this country was established by the Church of Scotland—but it was established by Presbyterians seceding from the Church of Scotland, for the purpose of founding a church different from that, and on an entirely different foundation.

When the Presbyterians gained the ascendancy in the English Parliament, 1643, they appointed the famous Westminster Assembly of Divines—to provide for a change in religion. In consequence, Episcopacy and the Prayer Book were abolished—so far as the authority of Parliament could effect such a result—and Presbyterianism established instead. The Independents petitioned for toleration, and a correspondence ensued. From the Presbyterian, replies as given in COLLIER'S *Church History of Great Britain*, (vol. VIII., p. 297-302), I make the following quotations:

"That the toleration which the Independents asked could not be granted as it would 'be licensing perpetual division in the church;' that 'the request supposes the lawfulness of getting churches out of true churches—in countenance of which there is not the least example in all the Holy Scriptures,' that 'if the church requires that which is evil of any member, he must forbear compliance, but yet without separation,' 'that though tenderness of conscience may oblige to forbear or suspend the act of communion in a case scrupled and supposed unlawful; yet it does not bind people to a practice repugnant to the will of God; of which kind they conceive the growing separate churches out of true churches to be an instance;' that 'the notion of separation is not to be determined by the civil legislature, nor by acts of state but by the word of God,' 'the same ground of separation may be plead by any erroneous conscience whatever, and thus by the same equity and purity of reasoning the Church may be broken into as many subdivisions as there are different scruples in the minds of men,' 'and in this new shelter, the same danger may be apprehended and carry the scrupling persons to a further distance. And are these subdivisions and fractions in church government as lawful as they may be infinite? Or must we give that regard to erroneous consciences as to satisfy men's scruples by so unbounded a liberty? Does not this plainly import that *error in conscience* is a protection against [the guilt of] schism.' 'Scruple of conscience is no good plea against the charge of schism! the motives must have more weight in them.'"

Such is the language used, and the views held by the men who composed the Westminster Assembly—of whose *Confession of Faith and Catechism*, DR. KREB'S "*Permanent Church*," &c., says that they "always have been the *only standard* [!] of Faith, Rites, Government and Discipline of the Presbyterians in this country."

I do not intend to adopt this language altogether—or to make an indiscriminate application of it. But it states with great plainness several points, (1), that the Scriptures do not allow of the gathering of a church out of one that is already established, that is, establishing a second, where there is already one—(2), that the civil authority or acts of the state can give no authority or be any justification for so doing, the matter being exclusively of a religious character; (3), that error and evil in a church is no justification of a separation, though it may be necessary to refuse compliance in particular cases; (4), that in as much as conscience may be erroneous and corrupt, *its* scruples alone are no sufficient plea or excuse for an act of separation, and (5), that therefore, there can be no justification for a separation from a church that is truly a Branch of the Church of Christ.

Now this is in the main, sound reasoning. When the Presbyterians used it, they supposed they occupied the position which the Church of England now occupies—that is, the position of a valid Branch of the Church, historically connected with the past, which could be identified with the main Body. The reasoning which they then used for their own advantage, as they supposed, if it is now turned against them, completely cuts off their claim.

We have now completed our review of the Primary Sects of this country. The others consist in chief part of sects that have been formed by divisions in some one of these which resulted in the secession of one of the parties for the formation of a new communion, and will need only to be named in passing.

In considering these sects, I have avoided a statement of their doctrines and constitution except in so far as some allusion to them came in incidentally. But of them all it may be said:

1. That no one of them has the Ministry which our Lord instituted, continued and perpetuated in the way which has always in the Church been esteemed essential to its identity.

2. That no one of them is based upon the Creed of the Primitive Church, or professes to hold to it as their Rule of Faith, but each of them has a Rule of Faith of its own, and peculiar to itself.

3. That they all have been organized not by, or with the consent and approbation of, the Church in which their founders were first made members, but always in all cases within the jurisdiction of that Church, and in opposition to its laws and authority.

4. That no one of them has ever been recognized as a Branch of the Church of Christ by any church which has existed from the Apostle's days, or any that has been planted by such an Apostolic Church. But they have always regarded themselves, and have been regarded by others as constituting a communion, or perhaps several by themselves, which have arisen into being since the commencement of the Reformation.

If we look, however, at their constitution, we shall find that *two* of them—the *Baptists* and *Congregationalists*—are CONGREGATIONAL in their form of church organization and government, *four*, namely, the *Dutch Reformed*, the *German Reformed*, the *Lutherans*, and the *Presbyterians*, are PRESBYTERIAN, and *three*, namely, the *Mennonites*, the *Moravians*, and the *Methodists* are EPISCOPAL.

Yet neither upon these facts, nor on account of the Doctrines they teach, or the Rules of Faith which they have respectively adopted, do I call them new and distinct churches. But it is because neither the visible existence of any one of them, nor that of any church which owns any one of them as a Branch of itself, can be traced back to an origin within many centuries after the foundation of the Church of Christ, or is in its origin identified with any Branch of that Church.

I have no disposition to call in question the piety or motives of those who have been instrumental in laying the foundations of these sects. On the contrary I had much rather dwell upon the excuses and apologies for their error—which are to be found in the time and circumstances of their lives. The abuses and evils in the Church were great, and the influence of the preceding centuries had, perhaps on the whole, been calculated to produce views of the organization and discipline of the church, more completely erroneous than of the doctrines of the Gospel. The reformers of whom we have been speaking felt deeply the evils under which they were suffering. But they saw no clear and satisfactory mode of escape. Unlike the English Reformers, the church and ecclesiastical authorities with which, by the Providence of God, they were connected, were against them. They considered themselves called upon to bear their testimony against the evils and corruptions of their day. In this we certainly cannot consider them in the wrong. Yet the measure was almost certain to lead to their excision from the church by its constituted authorities. And it is now impossible to say what might have been the result if they had pursued a course not less firm and faithful, but more meek and conciliatory. The truth has a power and vitality of its own, in all cases. But religious truth is especially the object of Divine care. If they had simply borne their testimony and submitted to whatever might have been inflicted upon them, the good seed might and probably would have taken deeper root, and sprung up to a more wide-spread growth, and Germany, instead of being, as it is, overrun with pantheism, rationalism, and infidelity, would probably have presented us with a Protestant Church, sound in the faith, unblameable in life, and embracing the great mass of the population.

But to human foresight—for man sees not as God seeth—it seemed that without some association or combination amongst themselves, their influence would be greatly circumscribed, and perhaps wholly counteracted and lost to the world. Therefore, they organized into churches, formed rules of faith for themselves, and undertook to perform ecclesiastical functions. But still as we have seen, they felt and confessed their ecclesiastical deficiencies—they acknowledged themselves to be new churches, whose visible existence could by no means be traced back to Christ and His Apostles, or identified with the church thus established, and putting their trust in Him, Whose prerogative it is to bring good out of evil, they relied upon the necessities of the case for their justification in what they were doing.

With this, however, we are not now to concern ourselves. We have ascertained the fact that they are not parts of that visible and continuous church which Christ and the Apostles founded—this they did not claim to be, and this is all that we need now to ascertain concerning them.

D.

* LATHBURY'S Hist. of the Non Juror's, p. 416, where this testimony as to the comparative numbers, &c., of the Churchmen and the Presbyters is abundantly sustained.

For the Churchman.

Our "one Lord Jesus Christ, the Only Begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, being of one Substance with the Father, by whom all things were made:" HE, "for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." So teaches that true Catholic faith which, sent from heaven, and deposited with the Church, was incorporated in those Holy Scriptures which, in all future ages, were to be the rule whereby the Church was to secure its being kept steadfast in that faith. There are different senses in which our Great God and Saviour Jesus Christ thus condescended "*for us men*." Pre-eminent among them, and indeed essential to the full value to us of every other, is that connected with His atoning office—His being a Propitiation for our sins—His making, of Himself, a sacrificial offering to God, in our behalf, and consummating it by shedding His own blood, and giving His own body to the death upon the cross. This was done, in the strictest sense, *for us—in our stead*: so that the benefit of it may accrue to us in our being spared from the punishment due to our sins—a blessing utterly beyond man's reach of himself. It is thus placed within his reach, however, not of necessity or unconditionally, but so as that this great redemption shall, through the grace purchased by the all-perfect and meritorious mediation of the God-Man, work to the improvement of our moral and spiritual nature, and its advance, through the required faith, virtue, and piety of the Gospel here, to heavenly glory and honor and purity and bliss hereafter. For our furtherance in this great purpose of the evangelical covenant, Jesus has left us rich and holy precepts to obey, and a faultless and complete example to follow. In this example, as far as it embraces the essential requisite of *the happiness with each other* of the beings whose nature He took into His Godhead, in connection with those best and purest of their sympathies which are called forth by union in Christ, and by working together in that great work of salvation which He placed within their reach; two cardinal virtues adorned His whole life, and diffused their influences throughout it—*love* and *humility*. What *perfect love*, that led to *such* condescension, *such* labor, *such* sufferings, *such* a death, for us men and for our salvation! Let its severely tried *constancy* be the measure of the heed the Christian gives to reflection and meditation upon it. When cases arise in which he is to determine whether he will offend this Saviour; or in which there may be doubt whether a given act or habit *is* an offence, and he is called to say which way he will determine concerning it; let him ask, What are the claims of *such love*? How should he regard either the certainty, or even possibility, of offending *such a Saviour*? By such measures, too, let him mete his own love to Christ, the warmth of its affection, the extent of its devotion.

As *love to man* was an essential part of the Saviour's character, so is it equally essential in us, if we would truly and acceptably *love Him*. He tells us that the measure of it must be our *love for ourselves*: it must be even *as this*: we must do to others as we would they should do to us. Here is a rule which, at all times, in all places, and under all circumstances of connection or intercourse with fellow men, should be present, should be deeply rooted, should be most solemnly pondered, in the Christian's mind, and made to govern. Its proper subjects, according to the law of God, are thoughts, dispositions, intentions, desires, passions, tempers, words, and deeds. All these are to be called into judgment, whether they have been governed by the divine will and requirements, or have rebelled against them.

For such a Being as Very God, to come down from heaven, and be incarnate, and be made Man, illustrates a *humility* of which the feeble brain of man can hardly form an adequate conception. Nor could he have reached its depths, had it stopped at a throne, and lighted down in the midst of earth's treasures: even then, the contrast with what had been left in heaven, would have shown a condescension and humility passing all human understanding. But not such was our Lord's incarnation. He sanctified not, He raised not to the dignity of His choice, He honored not *with Himself*, the ranks of the great, the noble, and the wealthy. Do Christians consider this? Are there not multitudes called by His name, signed with His cross, regenerated by His baptism, professing His service, offering prayers to Him, partaking of the sacrament of His body and blood, who yet cultivate such principles and feelings, maintain such a deportment, affect such a position, limit themselves to such associations, that if "the carpenter's Son," Himself "the Carpenter," were among them——Let them say—let their characters and conduct say—what reception they would give to Him—what intercourse they would have with Him—how they would rate His claims upon them. While they are at ease in their dwellings—it may be not only comfortable, but costly and luxurious dwellings—how would they receive among them Him who had "not where to lay His head?" If He brought with Him His chosen companions and friends, principally humble fishermen, what effect would this have on their reception of Him? They profess to be Christ's: how are they affected towards those whom, in the great day of His sitting in judgment on the throne of His glory, He will declare before the universe to have been His representatives as the claimants of kindness, care, and love; even those poverty-stricken, who, in hunger, and thirst, and as strangers, and naked, and sick, and in prison, need to be ministered unto of the gifts which God has entrusted to others, the time He allows them for works of love, the sympathy and kindness with which He has adorned the human heart, the large liberality for which He has conferred the means? If the Apostle of the Gentiles could see many—may it not be said, the great body?—of the Christians of the present day, to whom God hath given the comforts, or the luxuries, or the great possessions, of this world, would he not say, in reference to this whole matter, so essentially connected with the true faith and piety of the Gospel, as once he did, with another reference, to the Corinthians, "Now there is utterly a fault among you?" And indeed it is a grievous fault. It divests religious profession of honesty and sincerity: it renders all faith nothing worth: it causes prayers to be unheard: it deprives sacraments of their value: it puts back much of the fruitfulness of the hearing of the word: it obtrudes before the all-gracious Saviour an unloving heart; and a proud heart before Him who said, "Learn of Me, for I am meek and lowly."

B. T. O.

For the Churchman.

Mr. Editor.—In my last communication, I requested my adversary, "Acernus," to define, precisely according to his theory—

1. What are the *spiritual* benefits of baptism, *actually* received in the laver of the new birth?

2. What is baptismal regeneration, in his view?

3. What is moral regeneration, and when is it conferred?

These points being settled, I observed we could then go on in an understanding manner.

To my great surprise, I find no notice taken of these questions; no reasons proposed for not answering them. In a word, they are treated with the most dignified contempt. My opponent's intellectual ability is too well known, for me to suppose he *cannot* answer them—I must therefore infer he does not find it *convenient* to answer them; while at the same time he knows it would be very unreasonable to say he will not.

I am the more convinced of the necessity of an answer, before we proceed further, by his treatment of your very welcome and able correspondent, "J. H. H." He took the proposition of "Acernus," respecting *moral regeneration*, in its apparent and natural sense; and straightway he is told, "I do not exclude baptism from all moral effect, but only from being the peculiar germ of moral sanctification." It is then evidently necessary to know what moral or spiritual effects baptism has, in his view; and, on this and the other points above mentioned, we *must* be enlightened.

We are told, too, with much solemnity, that dogmatic science needs "mending" in this respect; and that "Acernus" is going to do it. Before a repair can be efficiently made, it is indispensable to know wherein the thing to be repaired is deficient, and what repairs will be required. This I ask "Acernus," and he is unwilling to tell me in a scientific manner. He only talks vaguely of the course he will pursue; vaunts his prescription, as it were—the *theory* of TWO REGENERATIONS—and says, "Only have faith in my infallibility, swallow it without more gainsaying, and it will have the happiest effect."

Under this conviction, he shows the most sovereign contempt for the *names* and *opinions* of the most learned Divines of the Church, (except, perhaps, "the *perpetual shadow of the great name*" of Bishop Hobart,) as well as for Commentators, and indeed for every one who does not hold *his theory*. It would be needless therefore for me to expect much consideration at his hands; but I certainly did expect full frankness and candor. I have been sadly disappointed, however, by some things in his last communication. I regret to have this subject of complaint, because it not only retards the progress of the discussion, but is also calculated to injure my adversary's cause; and I am bold to say he can ill afford such drawbacks. Let us look, for instance, at his course as to the 28th Article. In his first communication, he said, "Baptism was the *signature* and *seal* of the 'promises of the forgiveness of sins, and adoption to be the sons of God'." In his second, after saying that a "promise signed and sealed is not a promise performed," he appears to assert *that the above promises are not performed in baptism*. I cannot believe that such is his real meaning, and ask respectfully for further information. In reply, he briefly observes, "the move is his"—"I am understood by J. H. H., and may be understood by all." How does he know he is understood by J. H. H.? His reply was to the first, and not to the second, piece of "Acernus." My question referred to the latter. And even if J. H. H. does understand him, and I do not, it is not very courteous to send me to that gentleman for information; I therefore beg leave to repeat the question, and hope, this time, to receive a more satisfactory reply.

Again he exclaims, with an air of great triumph, "My quotations from the Fathers are all allowed." Allowed by whom? If he means that they are allowed by me to be proofs of his position, he ought to know better; I am sure my readers do. If he means that I allow the correctness of his interpretations, he deceives himself. I stated the contrary, when giving my own versions; and unless he shows that he is correct, this part of his proof is good for nothing. It is needless to enforce my remarks on Clemens; any one can see that the whole passage is *metaphorical*, and depends on the "as it were"; and the assertion that he means *reality*, when he speaks figuratively, is more daring than wise. His dogmatism that Gregory of Nyssa means the same thing by *renovation* and *regeneration*, may be a powerful argument in his view, but I am sure it can hardly have much weight with our readers, if they look back to the passages as I quoted them. He, with like boldness, affirms that the ancients did not hold two baptisms, and this when the quotation from Clemens was right before him, that the robber *was baptised a second time in his tears*, and that without the qualification of an *as it were*. He says, however, that they did hold two regenerations; of which, as yet, no satisfactory *proof* has been adduced. If it is so certain, such *proof* ought to be furnished by this time.

I admire his intrepid assertion as to the Homilies that "every jot and tittle of their contents is protected." We must therefore believe that the Books of Baruch, Wisdom, Ecclesiasticus, and Tobit, are "Holy Scripture," and that "the Holy Spirit speaks in them." See Homilies on *Peril of Idolatry*, P. 1, p. 149, 151. Sword's ed. 1815, P. 2, p. 205, and *Alm's Deeds*, P. 2, p. 328. "We must also confess that immediately after death, the souls go straightway to heaven or to hell"; and consequently, that there is no "land of the shadow of death," or place of departed spirits, (Hom. on Prayer, P. 3, p. 283). If he says these expressions are not "obligatory," he must allow me liberty to say the same in reference to his quotation, if it must be taken in his sense.

Let us see, however, how far the Homily sustains him in his assertion that "*moral regeneration* is a process gradual, admitting of degrees (and also of repetition and renewal), not a mere leap or projection": and also in his construction of the passages from the Cor. and Gal., which makes St. Paul the *efficient agent* of this regeneration.

After quoting the passage, St. John, iii, 5, the author proceeds—"If he, [Nicodemus,] had known the great power of the Holy Ghost in this behalf, that it is He which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christ's words, but would rather take occasion thereby to praise, and glorify God. For as there are three several and sundry Persons in the Deity, so have they three several and sundry offices proper unto each of them.

"The Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's Holy Spirit, which is within us. For it is the Holy Ghost, *and no other thing*, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have."—p. 389. Thus, then, Acernus will see the reason of the assertion I made some time back, "that St. Paul could not regenerate," and which he termed an "*unfortunate mistake*." It was because I dared not attribute to him the work of the Holy Spirit—a thing which Acernus does in spite of his love for the Homily in the boldest manner possible. "The works of the Spirit, the purity of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the *only worker* of our sanctification, and maketh us new men in Christ Jesus," p. 390. And again, "Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they *shall be nothing like the men that they were before*." One would think that this was a very considerable "leap or projection." Let my learned friend construe the prayer in accordance with this teaching, and it will not avail him much. He must allow either that the supplicants were to be regenerated, or that they had been regenerated. If they had been regenerated, (i.e., in baptism) the prayer corresponds with that for Christmas Day, as my friend J. H. H., very ably contends. If they were to be regenerated, as 'Acernus' asserts, then they pray to become "nothing like the men that they were before," in goodness, righteousness, &c. This helps the cause of my opponent amazingly.

But he, strenuous investigator of scriptural truth, finds the Collect for Christmas so obscure, (i. e., "unfavorable to his theory") that he runs for information—whither? to the New Testament? no. The Fathers? no. The Homilies? no. No—no. Whither then—to the *Sacramentary of Gregory*, and the *liturgy of Sarum*! And because Mr. Palmer, with his usual discernment traces a "similarity of idea," Acernus, with his usual dexterity, forthwith runs a *strict parallel*. His explanation is so ingenious, that were nothing better at hand, I would leave it alone—but *renewed* is a scriptural term, and had better be interpreted by the Holy volume. Let me refer him therefore, to the following passages—"Be *renewed* in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness." Eph. iv., 23, 25. "Be transformed by the *renewing* of your mind, that ye may prove what is that good, and acceptable and perfect will of God." This is what the collect teaches us to pray may be effected by the Holy Spirit, with our own co-operation; and when my opponent produces texts equally plain, commanding us to be *morally regenerated*, I will concede the *possible*. Compare these texts with the Homily, and we see a plain distinction. *Regeneration* is the *sole work* of the Holy Spirit—*renovation* is the *joint work* of man and the Holy Spirit. The "necessary influences," as Bp. Hobart teaches, are bestowed in Baptism, when the recipient is *regenerated*, the improvement must be carried on through life by him with the Divine aid, and this is *renovation*. The two terms are not, therefore, *convertible*, nor does Dr. Nicholls affirm they are in the place referred to, (p. 338 of the 1st edition). It is true the Essay on Regeneration at p. 131, does deem the distinction *factitious*; but the scriptural agreement above given is not noticed, so far as I can perceive. Allow me to ask my critical censor, why he thus cites mere *names* without *reasons*! *Mutato nomine de te fabula narratur.*

I will only add, in reference to the text St. John, xi, 52, that it does not follow that because the 'scattered' are called the 'children of God,' by *anticipation*, the 'unscattered' must be called so likewise, and that "therefore God had no children at all at that time," because there were the Apostles, the seventy, and some five hundred other 'brethren,' who *had been collected* into the Christian Church by our Blessed Lord, and were therefore God's children. This number was quite enough to save the race from extinction at that time.

The influenza prevents my visiting the Seminary this week, and I must defer the fuller examination of Gregory of Nyssa to a future occasion.

I remain, with respect, his most obdt. serv't,

MASTIX.

For the Churchman.

SECOND ATTACK ON ST. GEORGE'S, BY THE EPISCOPAL RECORDER.—The subject of Ecclesiology is one about which the Editor of the Episcopal Recorder is fortunately so profoundly ignorant that he cannot touch it without hitting some of his own friends a far harder rap than he deals to those formidable ecclesiologists. His reply to our "*Cross-readings*" is a case in point, as we shall show. In the first place he questions our statement of the cost of the respective edifices. Our information about the St. James the Less was derived, not from "report," which is all he has to quote against us, but from some who are connected with the leading men in that parish. As to St. George's he "*thinks* us wide of the mark" (what a convincing reply!); we have therefore consulted a member of that parish as to the state of matters and things, and present the following result.

* * * * * *

A few words as to the very Protestant Extracts the Recorder favors us with. "Bp. Pilkington's exposition of Haggai" has never been made a text book, or in any way endorsed by the Church of England, or our own. But Wheatly on Common Prayer is one of the works included in "the Course of Ecclesiastical Studies, Established by the House of Bishops in the Convention of 1804;"—and we recommend it as one in which the Editor of the Recorder will find much valuable and (to him) new information. We are willing to take Abp. Grindal's injunction about altars as authoritative, if the Editor will allow equal authority to the rubric concerning ecclesiastical garments, which in Grindal's time, and before, and even to this day, in the Church of England requires besides surplices, *copes*, *albes*, and *tunicles*, and that the bishop shall always wear, when he ministers, "besides his rochette, a surplice or *albe*, and a *cope* or *vestment*, and shall also have his *pastoral staff* in his hand, or else borne or holden by his chaplain." Will the Recorder advocate all this because it was once enforced by "one of the most pure and devoted prelates of the Church of England?"

But the final quotation from the Rev. F. Close of Cheltenham, (who has not yet been made a standard writer at Kenyon, nor even at Alexandria, much less by our House of Bishops,) winds up with a condemnation that bears harder upon poor St. George's than any thing we have had yet. "But that one part of that building (the Church) is more holy than another; that one should be *elevated above another*; that one should be *for the priests*, and another *for the people*—one for those initiated in the mysteries, and another part for those uninitiated, is utterly repudiated as UNSCRIPTURAL—UNSANCTIONED BY PRIMITIVE USAGE—AND CALCULATED TO INTRODUCE FALSE NOTIONS AND SUPERSTITIOUS PRACTICES!"

After this clap of Calvinistic thunder, the reader will be surprised to learn that St. George's new Church *has* a Chancel, and that it is *elevated above the Nave*! Nay more: Trinity Church Chancel is only *three* steps above the floor of the Nave, while St. George's is FOUR. Again: besides the Altar chairs inside the Chancel rail, there are *seats for the clergy* on that elevated chancel floor, far removed from the *other seats* below, and in the galleries, *for the people*. In Trinity these seats will only accommodate ten clergy in surplices,—(which is thought great Puseyism,)—but S. George the Great has provided seats for *twenty*! thus intimating future processions, &c., which may be fatal to the purity of the Evangelical black gown. There are other indications of a similar tendency in other things. There is no reading desk. The prayers are said at one end of the Holy Table, the minister *not* turning his face toward the people; and the lessons are read at that puseyite contrivance,—a Lectern. Again: Trinity has a pulpit ascended by some ten or twelve steps; so has the Church of the Annunciation; so has Calvary Church; places of notoriously puseyistical reputation in certain quarters. But S. George's is to have a pulpit elevated only *one step*, (if that,) above the chancel floor! (It may be some comfort to the Recorder to know that, even at that height, it almost wholly hides the holy Table.) Again: notwithstanding the Recorder's denunciation of the "Tractarian spirit of the day," which is "leading us into Popish darkness," as "exhibited in Church building," S. George's is pretty much the same tint as Trinity, inside and out; and it is said that the windows will all be filled with stained glass! That is, all except the skylight over the Chancel, which is to pour down a flood of strong white light upon the head of the preacher, to symbolise, as we suppose, what the Rev. Rector said in his opening sermon, that "he was the fountain of light and knowledge to hundreds of his hearers,"—a doctrine which looks very much as if it were paraphrased from Mr. Southard's puseyite Pastoral. Again: the Chancel seems built with a decided view to carry out as nearly as possible the following direction in the Ecclesiologist: "The Chancel should be large enough to contain *all the communicants kneeling at one time*, so that the Priest may pass among them and administer the Sacrament without their changing their position." S. George's Chancel will not indeed hold *all* her communicants at one time, but it will accommodate a much larger number than any other Chancel in the country, and therefore shows a strong ecclesiological leaning. Again: the Chancel is paved with those extra-ecclesiological dainties, *encaustic tiles*, and more than all, every tile under the Holy Table has a *cross* on it! and there is a cross in solid stone at the peak of the gable of the front entrance to the Church! After all this, it will be seen that S. George's must be in a bad way, or the "splendid and costly edifice" could never have aroused, to such an alarming extent, the ire of the Recorder. It is to be hoped S. George's will immediately reform these practices which are so lustily cried down as "*unscriptural,—unsanctioned by primitive usage,—and calculated to introduce false notions and superstitious practices*;" for until that is done, how can the Recorder expect that a single ray of light can penetrate the "Popish darkness" in which the benighted Ecclesiologists are so deeply involved?

Now we wish it distinctly understood that we have not undertaken to defend S. James the Less,—for it needs no defence; nor attack S. George's, for that is a work of supererogation so long as the Recorder is in the field;—but merely to show the Editor of that paper that he does not know enough about ecclesiology to assault *it*, without at the same time doing extensive damage to *his own friends*. We hope, (not for our own sake, for it is none of our business, but merely in compassion to S. George's,) that the Editor of the Recorder will abstain from any further comments on this subject, lest he should unconsciously, for the third time, denounce his own sturdy partizans;—a course, however, which, we must confess, would possibly be the surest of all to make him a successful "*repairer of the breaches*" of Zion.

K.

THE CHURCHMAN.

New-York, Saturday, Dec. 9, 1848.

We have been much at a loss as to what decision we should make in regard to the rejoinder of our correspondent "K," to the reply of the Episcopal Recorder.

So far as the controversy turns on general principles, or on facts which are patent to the public, we are willing that it should proceed. But we cannot feel justified in allowing our correspondent, however justly provoked by the Recorder, to enter into details with which the public have no concern, and which are matters of dispute among those who have thought themselves justified in entering into a public discussion on the subject. We have concluded, therefore, to give the rejoinder of our correspondent with the omission of all that part of it in which he attempts to maintain his position as to the cost of St. George's. The other statements, which respect the ornaments of the Church, are certainly, in our judgment, highly creditable to those who have superintended the building, and as a good *ad hominum* illustration of the injustice and folly of much of the slang that is heard in certain quarters respecting "Puseyite" arrangements, and decorations, we let them pass.

Mr. Editor.—Allow me to call the attention of those who may feel it their duty and privilege to supply it, to an important desideratum in our present arrangements for celebrating divine service in this city. I refer to the small number of churches open on Sunday evenings. The reason of this, doubtless is, that many churchmen are of opinion that the requisitions of the Book of Common Prayer are fully complied with by our morning and afternoon service. But I would suggest whether there are not many parents for whom it would be much more convenient to attend in the morning and evening, thus affording the afternoon for the religious instruction of young children. Many of our people are so partial to evening services, that they neglect no opportunity of availing themselves of such, when practicable. Unhappily, others, (who perhaps have never thought seriously of the sin of schism,) are in the habit of frequenting the meetings of dissenters on Sunday evenings, no church being open in their neighborhood. Many of our number thus acquire very indistinct views both of the position of the Church, and of Catholic truth.

C.

We take for granted, that all good Churchmen, unless debarred by necessary hindrances, attend the morning and evening services of the church. Without expressing our opinion on the desirableness of a third,* for those who have attended the two regular services, we take occasion to say that a reference to the "Notices" in another column will show that the wishes of those in whose behalf our correspondent speaks are not disregarded. The Church of the Redemption in Eleventh st., is open every Sunday evening, and affords such opportunities of edification as every churchman may be thankful to embrace. The Church of the Good Shepherd at the corner of Market and Monroe sts., presents opportunities of a like nature. In the lower part of the city, St. Paul's chapel is opened every Sunday evening. St. Simon's Church, and the Church du Saint Sauveur, also, are not to be overlooked, though in the former the service is in German. To these we may add another, the notice of which does not appear under the head of "Notices," we allude to the Church of the Crucifixion, in Eighth st. In this Church, the regular evening service is celebrated at 7 o'clock every Sunday evening, and we may add that the Rector, the Rev. Dr. Schroeder, is now engaged in the delivery of a most instructive series of discourses on the Early Fathers of the Church. There are several other Churches also, [the number we do not exactly know,] in which the afternoon service, on the Sundays on which the Holy Communion is administered, is celebrated in the evening. These, we think, are sufficient to show that the want which our correspondent supposes to exist is supplied.

* This phraseology is used in compliance with the ordinary custom of dividing the services. Where the custom obtains of separating the morning service proper from the Communion service, that which is commonly termed the third service, would, we suppose, be called the fourth service.

We beg to say to our friends of the Ecclesiologist, that, in admitting "U. U.", we have been actuated by no unfriendly feeling towards them, or by any wish to depreciate their labors, or the excellent design of their Society. We know the author of the communication, and believe him to be incapable of intentionally aiming at any end inconsistent with the good of the Church; and we have admitted his criticisms on the general principle which governs us in regard to correspondents, viz., that of a free interchange of views on all minor matters, endeavoring to make the unity of our Journal consist in a conformity rather to the broad and well-defined principles of the Church, than to the individual feelings and opinions of the editor—in plainer English, to let THE CHURCHMAN be a place in which every good Churchman *may have his say*, and all may stand a chance to be benefitted by having their peculiarities rubbed down by a gentle and wholesome collision. Under ordinary circumstances, this explanation would be unnecessary; but the Ecclesiological Society being yet in its infancy, and having originated, as we believe, in the purest design to promote the Church's welfare, we should be sorry to be thought wanting in courteous or generous bearing toward it.

BAPTISMAL REGENERATION.

(From the Christian Remembrancer.)

It is, and long has been acknowledged, that the great battle of the Church of England will be fought upon the cardinal doctrine of regeneration in Baptism. All men feel, [at least, all who have, however superficially, thought upon the matter,] that as this doctrine is determined, whether as held, or as denied, by our Church, so she ceases to be, or so she remains, a branch of the One Holy Catholic Church of Christ. And not only this, but theologians know, and it is well to put it plainly before the world, that all other doctrines of importance stand or fall, with the acceptance or rejection of Baptismal Regeneration; not only the doctrines of Original Righteousness, of the Fall, and of Justification, but in their full, and therefore, in their true sense and meaning, of Confirmation of the Holy Eucharist, of Orders, and of Absolution; nay, the very truth itself of the One Catholic Church. Hence, the fierceness of debate which for years has harassed our people upon the question of Regeneration. Hence, the eagerness and anxiety with which men are now awaiting the course of events, which, at least, appear likely to explain distinctly, by some formal decision, the disputed judgment of the churches. Many may have thought that the strife is about words; others, that it is of no consequence which way it is decided: but they on either side who share in it, and thousands who look on, know [we repeat], very well that upon no other doctrine, do all others, necessary to be believed, so evidently depend. We say, evidently, because it is not to be forgotten, that in fact, not a single link of the great chain of the Church's teaching can be broken—no, nor even violently disturbed, without infinite peril to the rest. Hence, also, have arisen among professed members of the Church of England so many attempts to get rid of the plain dogmatic statements regarding Regeneration in Baptism, which are contained in our Ritual and Catechism. The Articles are consistent with those statements, but they do not so openly enunciate them. With the single exception of Absolution, there is probably no doctrine except Regeneration, upon which there would be any reasonable hope, by appeal to the proper tribunal, of showing and proving from her own formularies, what is, and what is not, the exact doctrine of our Church.

We have appropriated a large part of this number to the excellent and well-timed **Pastoral Letter of the Bishop of Toronto.** A number of extra copies of it, in pamphlet form, have been ordered to be printed for gratuitous circulation. It can be obtained at the office of this paper.

Errata.—In the last "Acernus," 3rd paragraph from end, lines 4 and 5, for "last facility," read *best facility*. And, for "patriotic," read "*patristic* collection.

Also, the word "God," is omitted in one place, and the word "all" [enthusiasts of all sorts] in another.

New Publications.

Infidelity and Benevolent Societies.—*A discussion between the* Rev. William Watson *and the Editor of the Waterbury American.*—With an appendix. Waterbury: C. B. Cooke & Co.

This is a closely printed pamphlet of 64 pages. It arose as it seems out of an invitation extended to Mr. Watson to attend an anniversary meeting of the Sons of Temperance in his own town. In declining the invitation he gave his reasons, and soon after, he found himself brought on to the platform, to use the words of his opponent, in the columns of the Waterbury American.

We regret that the Rev. Clergyman who figures in this pamphlet did not have an opponent of equal ability with himself. Had it so been, we might have had a useful production, instead of the present tedious one, which will be read through probably by few, even in the immediate vicinity where it is published. Our own view is, that it is better to drop a discussion when an opponent becomes plainly unequal to his subject, and the only wonder is, in the present instance, how Mr. Watson could have patience to follow his antagonist so long, or hope to mend matters by doing so. However of this he knew best, being acquainted with the circumstances in which he stood.

He sums up his objections to Temperance Societies in an able passage in his first letter, but he has not pressed them as he might, and doubtless would have done, had they been met and answered. It is almost needless to say that his objections are substantially those which the great body of true Churchmen hold. It is well known that the Church has never favored these many Societies as the *denominations* have, and the great body of the Clergy have kept aloof from them. This we suppose to be quite true and well-known. The Editor, however, names a number of Clergy, and more might be named, who favor them; but then, it seems no disparagement to say of those divines that while they hold the Church's system of divinity in part, in other respects they do not, but are Lutherans, and we need go no farther for the secret of their attachment to these associations. The Editor, following the writers on his side, objects to Mr. Watson, that his theory will do away with all human or voluntary associations. Of this Mr. Watson says: "There is no injurious reflection cast upon the Divine Institution by individual or even associated effort for the supply of temporal want, or for the advancement of virtue, so long as the combination thus formed shall be under proper ecclesiastical control when operating for spiritual ends; and so long as it does not set itself up as the *substitute* and *rival*, in any respect, of the Church of Cod." This, of course, is a sound view. The question is, Is the association in accordance with the principles of true religion, or is it not? A further question is, If it does conflict with the Church, in what degree? in fundamental points, or only in trifling particulars? A further question is, Supposing its principles to be bad, are the fruits the legitimate results of these principles, or do a thousand things come in to hinder the working of them and correct errors? And again, If a society is beneficial to some persons, may it be able to benefit *all?* These, and many more like questions, of course go to determine the character of any association, whether it is safe for Christians to join it.

It is evident that Mr. Watson has a clear view of what he holds, and having a clear view, he holds it strongly. But we would suggest whether we are not in danger of making too little allowance for the difficulty those out of the Church have, in seeing moral and religious subjects in a clear light. They do not stand in the same position that the Catholic minded Christian does. A man who has grasped the Catholic system of the Church and holds it, stands on an eminence whence he can see everything connected with morals and duty clearly. A true Catholic thus gets hold of the true view as it were by instinct. But it is not so with those out of the Church, or with those within it who have not advanced so far as to adopt her entire system. They are in a fog. We see many things in this pamphlet which we would not like to see; but there is one feature that gives it interest, and that is, *the Church and the world appear in it in hostility.* It is no easy thing for a man, and much more a Clergyman, to stand out in the face of the world, and assert principles which it cordially hates. He must be prepared for a fierce war on all sides, and he needs to stand in the majesty of meekness, and bear contempt, and scorn, and vituperation. Mr. Watson thought he saw his duty, and he did not shrink from it, and he deserves our thanks.

The worst feature in the pamphlet is its display of temper and bitterness. This is the bane of all religious controversy at the present day, and makes the name of it almost hateful. In the present instance, the Clergyman, as might be expected of him, appears courteous and candid. Once or twice he applies the lash, but in no instance, as it seems to us, beyond propriety. But of the Editor we cannot say as much. In one instance he says he sat down to write "smarting under no enviable frame of mind," but still he should never have suffered himself to use such offensive epithets as abound in his pamphlet. They may cause but little trouble to any one, and probably will, but still it is an awful thing to speak as he has done. They, of course, and beyond all contradiction, will have the effect to destroy all influence which his letters might have produced otherwise. • •

Duties of Attornies and Solicitors, by Samuel Warren, Esq. Harpers. pp. 306. 12mo.

A practical book for legal tyros, with suggestions useful even to advanced students and practising lawyers, contained in four lectures delivered before the Law Institution. Dr. Warren, well known as the able and popular author of 'The Diary of a Physician,' and other works of prose fiction, is, and has been for years, an eminent barrister at the English bar. His former work on law studies was most accurate and useful. The present is still more technical, and upholds the integrity, the precision, the logical clearness, and the solid judgment, of the masterly English lawyer. The tendency of the book, as well as its constant teaching, is to make lawyers Christian men and honorable gentlemen, as well as expert practitioners.

History of King Charles I., of England, by Jacob Abbott. Harpers.

Another illustrated compilation from the fertile pen of Mr. Abbott, who possesses an historical fecundity equal to Mr. James in his Historical Romances. These manuals of Mr. Abbott are designed for young persons. They are written in a readable, easy style, and are illustrated by a number of plates.

Home Influence: *A tale for Mothers and Daughters,* by Grace Aguilar. Harpers. pp. 413.—12mo.

The writer of this book, heretofore known as "Author of Jewish works, and explainer of Hebrew Faith," disclaims any doctrinal discussion in it, or any desire to offend Christian mothers by her sectarian speculations. Her simple aim is to paint domestic life, to show the benefit of home influences, to encourage home feeling, by illustrations drawn from experience, and which occur to every observer of human nature.

The Salamander: *A Legend for Christmas.* By Mrs. E. Oakes Smith. Illustrated by Darley.—pp. 149. Small 8vo. Putnam.

Dedicated to J. F. Cooper, and the scene laid in the picturesque Ramapo Valley—among the fiery furnaces of that region. A few general glances reveal a number of graceful passages and situations worked into a romantic legend of no ordinary beauty. The illustrations full of spirit and grace.

Essays and Reviews. By E. P. Whipple. Appleton. 2 vols. 12mo.

In these two very neat volumes are contained the periodical contributions to magazine and quarterly review literature of perhaps the cleverest literature of New-England. From his first article, in the Boston Miscellany, February 1843, up to the present time, Mr. Whipple has gone on advancing from an ingenuous disciple of Macauley up to his present position of independent North American Quarterly Reviewer. He has acquired the craft of criticism, and makes up his articles in workmanlike style. He has gone over a great deal of old and pretty well-beaten ground, but has done his work neatly: has sifted criticisms, and compiled readable papers, out of the lectures, essays, and review articles of the best English critics.

As an original critic he is by no means equal to some half dozen that might be named; and on new books and new authors, his judgments as expressive in his lucubrations, are not so eminently just and profoundly sagacious, as they are well-stated and skilfully enforced.

To novices in criticism much will appear new here, which, to older students will read as common-place and trite. Still the volumes are highly creditable to the author, and, judged by the common standard of literary criticism current among us, he will rank a Triton among the minnows. Yet he can command a higher place, and should not be satisfied with this mediocre station.

Tales from Shakespeare. By Charles and Mary Lamb. G. S. Francis & Co. pp. 347. 12mo.

A neat reprint of a capital collection of abstracts of Shakespeare's Plays, by writers who are worthy of the task. They are intended "for the use of young people," and as an introduction to Shakespeare.

Perhaps no similar work, unless, perhaps, the Adventures of Ulysses, was ever better done, or more completely fulfilled its object.

☞ It is proper for the Editor to remark, that the following critique has been for a long time on hand, a convenient opportunity for its insertion not having before occurred.

A History of Long Island, from its first settlement by Europeans, with *special reference to its ecclesiastical concerns.* By Nathaniel I. Prime.

Had this author styled his book "A History of the Presbyterian Meeting Houses on Long Island," to say the least, he would have been more *honest.* He might thus have nestled safely into the affections of those for whose benefit his labor of love was intended, without *taking in* some others who might be desirous to know something of the Island, with special reference to its ecclesiastical concerns! Leaving out also some matters, incompatible with the main design, the book had then possessed a delightful unity, which it now lacks. For dry, local matters, and geographical boundaries, geological theories, a few civil scraps of the ancient towns, Jericho, Babylon, Jerusalem, Mosquitoe Cove, Long Swamp, Hard Scrabble, Good Ground, Ketchebonnuck, Old Man's, and Mount Misery, with the naughty doings of Count Rumford, Lord Cornbury, and Captain John Underhill; number of improved acres, etc., are strangely overlaid with long histories of the several "churches," "revivals" of religion, interspersed with occasional deep, apparently heartfelt, Jeremiads about "New Lightism," and "seperatic measures," scraps of Father Robinson's old sermons!—very scrappy!—the winning, loving, coaxing, and affectionate appeals of the several pastors in "special seasons," things which have a local, but no more a logical juxtaposition, than a man's hat with the prejudices of his cranium, and only clog the author's object to give a history of the aforesaid meeting houses in this "isle of the sea." Regarded as a general history, the work must be considered one of supererrogation, rendered unnecessary by the book of Benjamin F. Thompson, published a year or two ago, who has entirely exhausted the subject, and in true antiquarian spirit has copied all the inscriptions in the church yards, traced out all the genealogies, thrashed the Big Plains, and picked up all the *disjecta membra* along shore, besides doing full justice to the staple commodities of the island, Lock-jaw, Capt. Kidd, Battle of Long Island, and wreck of the Lexington. If Mr. Prime had professed to give merely a history of the meeting-houses, we should have considered the volume well enough in its kind, and very interesting to that part of "the Lord's Zion" whom it concerned. But considered, with reference to its more grasping title, as a civil and ecclesiastical history, it is not civil, and miserably deficient in all which should go to fill up such a claim, but especially "with reference to ecclesiastical concerns." By his modest method and tractation, the author would assume the whole interests of religion in these parts into the arms of Presbytery. This is a common mistake of all his sect, owing to the preponderance of it in some restricted localities. From Tabernacle speeches, and anniversary orators, fussy meetings on board steamboat, by your leave, or not by your leave, the engines in full play, going at the rate of twelve knots per hour, to say nothing of great "moral engines" so often alluded to, from those which steam the legs of pedestrians in Nassau-street, and throw off so many reams of Calvinism a minute, to those which beat the country in all directions for aid to scatter dissent broadcast over the earth, one might suppose that the sectaries formed nine-tenths, instead of scarcely one-twentieth, of nominal Christendom.

And truly the above form of dissent, like all fresh shoots, has had a rancorous, green growth, and is toughly rooted. It has been coeval with the settlement of this Island, but never occupied the ground alone. The author should have informed his readers more at large, as to what was done by the "Society for propagating the Gospel in foreign parts," which, from its very institution, in 1701, responded to the prayers of Churchmen, and sent missionaries to the island. It lent aid to churches which were feeble, and established others. A very interesting narrative might be made out of the trials which the Church had to meet with from the persecution of Presbyterians and Independents. Of all this not one word: only a dry catalogue of Rectors, or the statement of the undeniable fact that in such a year a "society was established according to *the forms of the Episcopal Church.*" The author drops the subject like a hot coal from his Presbyterial fingers. But reverse the offence, and he is in the position of O'Connell, who declared, on one occasion, "that the English language was poverty-stricken, and destitute of phrases to do justice to his indignation." About a hundred years ago, or more, be it known there stood in the village of Jamaica an old stone building, which was a stigma on architecture, and blocked up the middle of the main street. A pestilence prevailing in the neighboring city, the governor of the province had taken refuge in the village. Soon after, on a pleasant Sunday, the Presbyterian minister had gone to "preach" in the aforesaid building, when, to the dreadful shock of his whole nervous system, and danger of *angina pectoris,* he finds the Governor (Lord Cornbury) and suite in possession of the pews, and a clergyman, in full canonicals, reading the Liturgy of the Church of England. Had the Pope of Rome, himself, appeared at Long Island, he would not have so violated the moral sense of "community." The old building shook from its lowest stone, to its topmost tin rooster. Elders and deacons trembled in their trowsers, and all Presbyterianism got the jaundice, so violent was the overflow of bile. *Difficili bili tumet jecur!* The Rev. Mr. Hubbard, however, stood up on the side of peace. Under his influence the agitated crowd subsided softly towards a neighboring apple orchard, where, under the blossoming boughs of some winter pippins, he took his deprecatory text. "Make their princes like Oreb and Zeb, who said, let us take to ourselves the houses of God in possession." Now this event in the history of the Island is one on which every Puritan writer has got up a rousing indignation, and *will,* while grass grows, or the surf beats on Rockaway Beach.

Two or three things are to be noted. First, that very scanty memorials remain. Next, that what little we have is from sources not likely to be altogether impartial. See Smith's History, see Wood, see Dr. Miller, see Thompson, see MacDonald, see Prime! *Vide* also the whole train of insular Livies who have consided it *pretium operæ,* worth while to treat of Long Island annals. We have, however, "heard tell" that there *is* another side of the question which takes a different phase in the "memory of the oldest inhabitant." The right to the church property was not a question started by Lord Cornbury. It had been some years in litigation, and by no means conceded to the Presbyterians up to that time. In short, it had been once decided the contrary way. The act of the Colonial Legislature of 1696, for promoting religion in the counties of Queens, Richmond, Westchester, &c., by the very framing of it, as well as the interpretation of those best fitted to know, contemplated the building of churches, not meeting-houses. It provided for the election of wardens and vestry-men, and the religion established by law, and and not for the diffusion or confusion of sects which do more harm than good to the cause of religion. The Presbyterians have no wardens and vestry-men, yet they had the grace to elect their own men, who refused to perform the appropriate duties. They acted in an unfair, perverse way. If that old stone building were erected by the town, (and the town would be considered a most miserable architect, either in the opinion of Lefevre, Renwick, Upjohn, or Mr. Frank Wills,) it would be assuming too much to invest the Presbyterians with the exclusive title. There always have been, from the earliest settlement of the Country, many churchmen in that town. One hundred and forty years ago, the Rev. Mr. Thomas writes that there were ninety communicants in the parish. Shortly after, the Rev. Mr. Colgan writes that over 200 came to church on Sunday, and if they had a suitable building, the attendance would be yet more. Considering the sparseness of inhabitants in those days, the proportion of churchmen must have been large. But we are willing to let the bones of this old controversy rest in peace, like the weathercock of that stone meeting-house, which was last heard of in a cock-loft nesting in a barrel of old shoes. Mr. Prime should not have represented the matter all on one side, nor have attempted to feed a bitter prejudice against the Church out of the arbitrary conduct of Lord Cornbury. If he has only one eye, it is a pity that it was not in the middle of his forehead, that he might be more circumspect in his views. The act of Lord Cornbury was that of one man. If the case were one of persecution and injustice on the part of the Church, we believe it would be a solitary instance in all the annals of Long Island. On the contrary, the whole spirit of Mr. Prime's party has always been bitter and exclusive. In 1706 Rev. Mr. Urquhart is compelled to write of the treatment which he received: "we occupy most difficult posts among this sturdy and obstinate creed, *who endeavor what in them lies to crush us.*" Another of the Church missionaries says that "the gall and bitterness of this Independent Kidney is insufferable." In fact, wherever a church has been opposed to a meeting-house, the latter has always frowned upon it with severe brows, thundered from its pulpit, and tolled a doleful ditty about Bishops, Priests, and Deacons, from its bell. We have always considered it as ill taste to *seek occasion* for saying severe things against the Puritans, or to heap extravagant eulogies upon them, as demigods and heroic men. But we must say, wherever the church has been concerned, they have lost no occasion, either by covert sneers, or hideous falsifications, to do it wrong; and they have always shrugged up their shoulders, sharpened their noses, and set their angular faces like a flint against it, and persuaded the people that it was an adjunct of monarchy, and a rag of Popery. A rag of Popery! and what a tissue of raggedness should we get together if we would patch up a creed out of the doctrinal remnants of sectarian Christendom! On a more fitting occasion we purpose to run a parallel, which can be done without much knowldge of civil engineering, (the grading is so easy, and the lines are so evident,) between the features of dissent and those of Romanism. But another point: Brother Prime should not have said, on page 128, lower part of the page, that "Episcopacy was introduced and forced upon several towns, much against the wishes of the people." How forced? We take it that no more force was employed than that which presses the creed of Calvin on Nestorians, and others, who were many centuries a true church before Calvin's grandfather saw the light, and who might more properly send Bishops to Boston, than Boston be sent to those Bishops. If "moral suasion," quite a cant word lately, be force, why that's the force which is going to move the world. That's a force, violent as a vulture, but not inconsistent with a sucking dove's tenderness. In conclusion, we have looked through this book and found no fairness in it. What must be thought of an ecclesiastical history of the towns, when in some towns, where there are churches, he has not even mentioned that a church existed? But he has omitted no opportunity to foster prejudice, and to throw out the old hints and inuendos against the church, fox-hunting clergy alone excepted! For this had come with an ill grace, when we find (p. 179) the Rev. Mr. Buel, Presbyterian Minister at East Hampton, going on a deer hunt with Lord Percy, afterwards Duke of Northumberland. Had Mr. Buel been Mr. Thomas, and the deer a fox, we should, no doubt, have had some sly stabs and virtuous indignation. Circumstances alter cases, but we cannot see that *antlers* alter a moral question. Nay, we consider the sin to lie rather on the side of the venison. For the deer is a meek, quiet, inoffensive creature, of a darling beauty, startled at a mere breath, the victim of affright;

non sine vano
Aurarum et siluæ metu;

whereas the fox is a rancorous, bad fellow, with all his forefather's sins upon his head, and the Scripture is express for his destruction. "Take us the *foxes,* the *little foxes* that spoil the grapes." Mr. Buel should have considered, while he was out with the hounds, helping to exterminate the quiet deer out of the Island, and making the heavens vocal with that hue and cry,

"As if another chase were in the sky,"

that in a hundred years or more his poor dead victim would find a voice, and this reproach would come back on the head of Presbytery. The above remarks are all thrown out in the most perfect cheerfulness and good humor, for the dispassionate consideration of Mr. Prime, if he should ever meditate a second edition of his History (!) of Long Island, *especially with reference to its ecclesiastical affairs!*

F. W. S.

Clerical Changes.

The Rev. Horace L. Edgar Pratt, late of Grace Church, Prattsville, having accepted an invitation to take charge of St. Peter's Church, 20th street, New York, until the first of May next, expects to commence his duties with the second week in Advent.

The Rev. Alexander S. Leonard has received and accepted the unanimous invitation of the Vestry of Emmanuel Church, in this city, to become the Rector of the parish—and will enter upon his duties next Sunday morning.

The Rev. S. H. Battin, having resigned St. Stephen's Church, New Hartford, and accepted a call to Christ Church, Cooperstown, Otsego county, has removed accordingly.

The Rev. Charles H. Gardiner has accepted a unanimous call to St. Stephen's parish, New Hartford, Oneida county, W. N. Y.; and expects (D. V.) to enter upon his duties on the first Sunday in Advent. He requests that all communications intended for him, may be addressed accordingly.

The Rev. Charles Tomes having accepted a call to the Rectorship of Christ Church, Nashville, Tennessee, requests that his papers and letters be directed accordingly.

The Rev. M. C. Leightner, having resigned the charge of Christ Church, Danville, and accepted an unanimous call to the Rectorship of St. David's, Manayunk, Philadelphia county, requests that his letters and papers may be directed to the latter place.

Domestic Intelligence.

New York.—*Episcopal Acts by the Right Rev. the Bishop of Maryland, acting by request of the Standing Committee of the Diocese:*

The First Sunday in Advent, December 3, in the morning, in All Saints' Church, New York, the Bishop held an ordination; when he admitted three deacons to the holy order of the Priesthood, viz; the Rev. Richard Whittingham, Jr., of Christ Church, Sag Harbor, Suffolk county; the Rev. Frederick William Shelton, of St. John's Church, Huntington, Suffolk county; and the Rev. Michael Scofield, of St. John's Church, Fort Hamilton, Kings county. The Morning Prayer was said by the Rev. Mr. Eigenbrodt, the Rector of the Church. The sermon was preached by the Bishop. The candidates for the Priesthood were presented by the Rev. William Walton of New York. The Rev. Charles W. Hackley, D.D., of Columbia College was also present, and together with Rev. Mr. Walton, and the Rector of the Parish, united with the Bishop in the imposition of hands. The Bishop administered the holy communion, and was assisted in the same by the Rev. Dr. Hackley, the Rev. Mr. Walton, and the Rector of the church.

Two persons, belonging to this parish, availed themselves of the same occasion for receiving at the hands of the Bishop the rite of confirmation.

In the afternoon of the same day, in Zion Church, New York, the Bishop preached and confirmed 28 persons. Evening Prayer was said by the Rev. Mr. Berry, assisted by the Rector of the Church, who read the Lessons.

In the evening of the same day, in the Church of the Holy Trinity, Brooklyn, L. I., the Bishop preached and confirmed 39 persons. Evening Prayer was said by the Rev. Mr. Cox of New York.

Monday, December 4th, the Bishop held a special ordination in St. John's Chapel, New York, on which occasion Mr. John G. Barton was admitted to the holy order of Deacons. Morning Prayer was said by the Rev. Richard Cox of Zion Church, assisted by the Rev. Dr. Huntington, who read the Lessons. The Epistle in the Office for the Holy Communion was read by the Rev. Dr. Berrian. The candidate was presented by the Rev. Mr. Eigenbrodt. The sermon was preached by the Rev. Dr. Haight. In the celebration of the Holy Eucharist, the Bishop was assisted by the Rev. Drs Berrian and Haight, and the Rev. Mr. Walton.

Pennsylvania.—The Rt. Rev. Bishop Potter preached on Sunday evening last at the Church of the Advent, Philadelphia, and administered the rite of confirmation to twenty-one persons.—*Banner of the Cross.*

Rhode Island.—*Episcopal Acts.*—On the 7th of September, one person was confirmed in Ascension Church, Wakefield. The preface was read by Rev. J. H. Carpenter, Rector.

On the 27th of the same month, a sick person was confirmed belonging to Grace Church, Providence.

November 9th, three persons were confirmed in St. Philip's Church, Crompton Mills. Evening Prayer was conducted by Rev. Messrs. Randolph and Carpenter, the preface was read by Rev. Charles E. Bennett. The Bishop delivered a sermon and an address.

On the 22d Sunday after Trinity, six persons were confirmed in Christ Church, Lonsdale. The service was said by Rev. Elisha F. Watson, minister of the parish; a sermon and an address were delivered by the Bishop.—*Christian Witness.*

Maryland.—*Confirmations.*—On Sunday, the twenty-first after Trinity, November the 12th, in Christ Church, Cambridge, eight persons.

On Monday evening, November 13th, in Christ Church, Easton, one person.

On Sunday, the twenty-third after Trinity, in Trinity Church, Elkton, six persons.—*Ch. Times.*

Virginia.—*Recent Services by Bishop Meade.*—On Sunday morning, the 29th of October, the Bishop admitted to Priest's orders, in St. Paul's Church, Norfolk, the Rev. John C. McCabe, of Smithfield, and at night confirmed five persons in Christ Church. On Tuesday, the 31st inst., he was met by several of the clergy around, at Yorktown, where an excellent church, built on the ruins of the old one, was consecrated. The old and mouldering brick walls which enclosed the church and grave-yard are also undergoing a thorough repair, and will protect for the future the graves and tombstones of some of the most esteemed and patriotic of the sons of Virginia, amongst whom are General Thomas Nelson, his father and grandfather. It is painful to state that not even a headstone or board marks the spot where the former lies interred. It is hoped and believed that this will not long continue so to be.

The Bishop proceeded from York to Williamsburgh, and spent two days in successive services with a number of the brethren. On the second day, the annual thanksgiving, appointed by the Church, for the fruits of the earth, was duly observed. Three days were then spent in Gloucester county, and two in Matthew's. The 9th and 10th of November were spent in Middlesex, at the once deserted and roofless, but now renovated, church, lying near the Rappahannock, and between the old mansions of Brandon and Rosegill. The country between these ancient seats is now filling up, whereas not a house was formerly to be seen between them, though six miles apart; now ten or twelve may be seen in that space belonging to the smaller farms into which these large estates have been divided.—*Southern Churchman.*

Indiana.—*Laying the Corner-stone of Christ Church, Madison.*—The 31st of October, completed six months, during which I have ministered in this parish; and it was my privilege on the afternoon of that day, to close the half year's duties by assisting Bishop Kemper in the services, at the laying of the corner-stone of our new church-edifice. We were favored with a most delightful day; and a very large company of spectators attended to witness the ceremonies. The exercises were, in substance, those set forth in the form used in the Diocess of New York, including one most earnest and appropriate prayer, from the form prepared by Bishop Henshaw.

Bishop Kemper delivered an animating address, of a character suited to interest and conciliate towards us, our fellow Christians of other names, many of whom were present. The Rector also addressed the assembly; and the Rev. Mr. Harrison, late Missionary in this parish, united with us in the solemn services.

You will rejoice to learn, I doubt not, that God is crowning our enterprise with very encouraging tokens of success. The congregation steadily increases, and a most gratifying spirit of zeal and of unity characterizes its members. Each month has witnessed some addition to our communion; having begun with 25, we have now 40. Every Sunday, with the single exception of one stormy day, has brought us new scholars for our Sunday schools. We have delayed our plans for church-building, in order to proceed more safely: to ascertain distinctly our *wants* and our *means,* so that we might in no way compromise the interests of the church. Our success in obtaining subscriptions here has, thus far, fully met our expectations. One of our wardens has given us a commodious and valuable lot, in an exceedingly desirable position; and you will judge of the good will manifested towards us in this community, when I state that we have 25 subscriptions, averaging $100 each, from persons, who, six months ago, were *none of them connected with our congregation.*

You will be ready to say, perhaps, 'the work will certainly now go on without any help from the east.' But let me beg you to remember that we are building, not in a retired quiet village, but in the largest city of Indiana; a city now of 8000 inhabitants, and likely within a few years to double that number. We find many now, and others that are constantly arriving, who have little or no worldly substance, but who having been educated, will gladly attend our services, if we provide room for their accommodation.—*Christian Witness.*

Notices.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A Regular Monthly Meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Monday evening next, 11th inst., at 7½ o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, December 9, 1848.

FREE CHURCH OF THE HOLY MARTYRS,
(In Ludlow street, near Grand.)

The Quarterly Sermon in behalf of this church, (Rev. James Millett, Rector,) will be preached on Sunday afternoon next, (10th inst.) by the Rev. Dr. Schroeder, Rector of the Church of the Crucifixion.

New York December 9, 1848.

☞ The Fair, for the benefit of St. Simon's German Episcopal Free Church, will be held at Constitution Hall, 650 Broadway on the afternoons and evenings of the 21st and 22d December. Tickets may be had of Messrs. Stanford & Swords, 139 Broadway.

New York, December 9, 1848.

EMMANUEL CHURCH,
Corner of Prince and Thompson street,
Rev. Alexander S. Leonard, Rector.
Services at half past 10, A. M.; and 3, P. M.
December 9, 1848—6w

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 12th inst., at 4 o'clock, P. M.

William H. Bell, Secretary.
New York, December 9, 1848.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 12th inst., at half past 4 o'clock, P. M.

D. Hubbell Hoyt, Secretary.
New York, December 9, 1848.

☞ The Rev. Edward Y. Higbee, D. D., will preach on Sunday evening next, at the Church of the Crucifixion, (the Rev. Dr. Schroeder's, 8th street,) when a collection will be made in aid of the funds of the P. E. Church Missionary Society for Seamen in the City and Port of New York.

Services to commence at 7 o'clock.
New York, December 9, 1848.

ST. SIMON'S GERMAN FREE CHURCH.
(Houston street, between Pitt and Ridge streets)
Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P. M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848.

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½, A. M., and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.

New York, October 21, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usua hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a Free Church in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.
New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.
Rev. Charles H. Halsey, Rector.

Services on Sundays at 10½, A. M., and 3, P. M., until further notice. November 4, 1848—4t

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings. at 7, P. M. Pews are Free.

New York, October 21, 1848

St. Simon's German Free Church.—A number of ladies have associated together for the purpose of preparing for a Fair, to be held a few days before Christmas,—the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above Church.

Ladies wishing to unite, will please send their names and address to Mrs. Cook, 276 Houston, or to Mrs. Duncan, 166 Twelfth street.

Donations will be thankfully received at either of the above places, and at Stanford & Swords, 139 Broadway.

New York, October 14, 1848.

To Correspondents.

"Fides Formata," and "Athanasius," in our next.

"Priscilla" is recommended to call on her pastor, and propose her question to him.

Married,

In this city, on the 23d inst., by Rev. Mr. Jones, Mr. Robert Ford, Jr., of Allentown, N. J., to Miss Elizabeth F., third daughter of the late James McCune, Esq., of Carlisle, Pa.

Died,

On the 25th of November, at the residence of her son, the Rev. P. T. Babbit, Rector of St. Paul's Church, Woodbury, Conn., Mrs. Margaret Babbit, wife of Seth Babbit.

Mrs. B. was sixty years of age. She died in the peaceable enjoyment of a happy immortality—continuing to the last an earnest and hearty interest in every thing which concerned the welfare of the Church to which, in the later years of her life, she had attached herself. She delighted to be occupied in its inspiriting services. She found it to be indeed "the gate of heaven." She considered the Liturgy of the Church the very best preparative for joyous participation in the better services of Paradise and heaven. She was not satisfied with only exercises of a contemplative nature: her piety was as active as it was discreet and unpretending. Her self-denying labors proved that to her "to live was Christ;" her active and operative faith proved, with equal clearness, that to her also, "to die was gain."

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 21st ult., the Treasurer has received the following contributions:

From St Paul's, Detroit, Mich, 50; monthly offerings, St Mark's, N Y, 14; Christ ch, New Brunswick, N J, 20; St Peter's, Cheshire, Ct, 15; Christ ch, Easton, Talbot county, Md, for San Francisco, 25; E R U, for Domestic Missions, 50; St Stephen's, Beverly, N J, 6 12; Trinity ch, Fairview, N J, 1 93; St Andrew's, Harlem, N Y, for San Francisco, 2 50; through J K Sass, R A in S C, St David's, Cheraw, 20; St Michael's, Charleston, for St Augustine, Fa, 2 50; do, for St Peter's, Rome, Ga, 2 60; a friend to missions in Upper St John's, 100; All Saints', Waccamaw, 25; St John's in the Wilderness, N C, 15 90—166; Baltimore co, St John's, Md, 5 06; Christ ch, Hartford co, 5 06; a member, 88 cts—11; Advent collections, St John's, Hartford, Ct, 46 45; St Paul's ch, Norwalk, Ct, 23 57; St Johns, Elizabethtown, N J, of which, 22 50 is for Wis, 81 86; Grace ch, N Y, 600; Christ ch, Bordentown, N J, 16; Ch of the Epiphany, of which 20 is for the education of an Indian child, to be called Charles H Halsey, 45 66; St Mark's ch, Williamsburgh, 4; Christ ch, Stratford, Ct, 25; Zion ch, Newport, R I, 25; Christ ch, Poughkeepsie, N Y, 70; St John's, Waterbury, Ct, 115. Total, $1,414 09.

THOMAS N. STANFORD, Treas.,
New York, December 5, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 29th ult:

From Ladies' Chinese Association, Charleston, S C, for education of Chinese youths, under Bp Boone, 350; family mite box, 1; Christ ch, Hudson, N Y, for Constantinople, 20; Ladies' Sewing Society, Grahamville, S C, per Rev Mr Wiley, for Greece, 4 25; St John's ch, Elizabethtown, N J, 30; Trinity ch, New Haven, Ct, special offering, for Africa, 71; St Thomas's ch, Middletown, Va, for Africa, 23 10; Christ ch, Winchester, Va, for Africa, 17 68; Shelburn parish, Leesburg, Va, for Africa, 51 25; chapel at Belmont Seminary, Va, for Africa, 7 37—99 40; anonymous, Brownsville, Pa, a thankoffering for Africa, 3; do, for China, 2—5. Total, $580 62.

J. SMYTH ROGERS, Treas.,
New York, December 5, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 29th ult.:

From St Paul's ch, Red Hook, Rev Henry De Koven, 4; Wm Barnes, Senr, 2; Bailey J Hathaway, 2—annual subscribers—4; Bev Dr Robertson, donation, 2; St Paul's ch, Bantam Falls, Ct, Rev F D Harriman, 2 50. Total, $12 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, December 5, 1848 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 28th of ult., the following contributions, viz:—

From St George's ch, Flushing, rev J C Smith, 33 48; St Luke's ch, Brooklyn, rev J W Diller, 13 09; Ch of Holy Communion, New York, rev Dr Muhlenberg, 79 19; St Peter's ch, Lithgow, rev Homer Wheaton, 2; St John's ch, Fort Hamilton, rev M Schofield, 20 25; St Peter's ch, Westchester, rev Wm Powell, 28 15; Trinity ch, Ulster, rev E A Nichol, 1 40; St John's ch, Brooklyn, rev Dr Johnson, (to be added to conribution acknowledged 28th ult,) 5; St James's ch, Hyde Park, rev Dr Sherwood, 21; Trinity ch, Potsdam, rev J G Hubbard, 8; St John's chapel, New York, rev Dr Berrian, 44 17; Trinity ch, New York, rev Dr Higbee, 53 51. Total amount, $309 25.

C. N. S. Rowland, Treasurer
of the Convention P. E. Church, N. Y.
December 5, 1848. 55 Water street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 29th ult:

Rev S Hawkesley, donation, 1; St Paul's ch, Bamtam Falls, Ct, Rev F D Harriman, 2 50; Trinity ch, Elkton, Md, Rev R Lloyd Goldsborough, 1. Total, $4 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, December 5, 1848.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges, since his report of 28th ult., the following contributions, viz:

From Christ ch, Marlborough, Rev Saml Hawkesley, 2; Trinity ch, Ulster, rev E A Michol, 1 10; St Paul's chapel, New York, rev Dr Higbee, 140 05; Ch of the Annunciation, New York, rev Dr Seabury, 96 73; Christ ch, Sag Earbor, rev R Whittingham, jr, 5; St Thomas's ch, New York, rev Dr Whitehouse, 79 18. Total amount, $324 06.

C. N. S. ROWLAND, Treasurer,
December 5, 1848. 55 Water-street.

Advertisements.

GREAT Sale of Foreign Books.—COOLEY, KEESE & HILL, 191 Broadway, (corner of Broadway and Dey street,) will sell on Tuesday, December 12, and the following days and evenings of the week—commencing each day at 4 o'clock, P. M.

The most extensive and valuable collection of English and Foreign Books ever offered at auction in this country. It embraces a superb collection of rich, costly, and elegantly bound Works, selected by a gentleman of refined taste, and a well known collector in Europe for the last two years, from the Libraries of the Duke of Buckingham, Avington House, Earl of Devon, Viscount of Canterbury, J. K. Shaw, Mons. B. Delessort, J. W. K. Eyton, Lord Crowley, Rev. D. Powell, W. Wilson, W. Knight, E. Harman, J. Murphy, Bishop of Cork, Louis Bonaparte, Ex. K. H. H.

Among which are in folio, Napoleon's Great Work on Egypt, complete, 21 vols.; imp. Atlas, folio, Musee Royale, 2 vols.; Musee Français, 4 vols.; Rapin's History of England, 5 vols.; Birche's Heads, Proofs before the letter, very fine; Pecock's Travels in the East; Kennett's History of England, 3 vols; Johnson's Dictionary, 2 vols, first edition, 1775; Grose Antiq.; E. W. S. & Ireland; Vecentius, 1474, Hogarth; Montfaucon, 15 vols; Le Brun, Physiognomy; Stuckhouse Holy Bible, 2 vols; Burnett's Old Time, 2 vols; Feltham's Resolves; Biblica Germanica; London Chronicle, 1742 to 1782; Holbein's Heads; Topographical Architecture; Ogilby's America, 2 vols; Norden's Egypt and Nubia; Dodsley's England, illustrated, 2 vols; Maitland's London, 2 vols; Murphy's Antiquities; Plutarch's Morals; Burkett's New Testament, 1 vol; Le Brun's Travels in Persia; Rolt's Reformers; Stanley's Philosopher, 1 vol; Military Costumes; Astley's Coll. Voyages, 4 vols; Tillotson's works, 3 vols; Claude's Liber Veritatis, 8 vols; Ovid's Metamorphoses, fine plates; Bailey's Dicty, by Scott, best edition, 1 vol.; Ainsley's Views of Egypt, Miller's Plants, 300 col'd plates, 2 vols; Lang's Custom House Plates, 1 vol; The Year Book, complete, 9 vols; Bloom's History of the Bible, 360 plates; Speed's History of Great Britain; Bayle's Dicty, 5 vols; Biblia Sacra, 4 vols, 1483; Lock's Works, 3 vols; Rapin's History of England, 2 vols; Montague's Travels, 3 vols, plts; Atlasses, early American; Dalton's Views in Egypt and Greece; Fisher's History of Architecture, Strabo, 1840; Fidde's Life of Cardinal Wolsey; Theatre Sacra et Prophanæ, 5 vols; Keompfet's Japan, 3 vols; Stephanus Thesaurus, 4 vols; Ancient and Modern History, 9 vols; Physica Sacra, 4 vols, 750 plates; Philosophical Transactions Abridged, 14 vols; Virgil, 1575; Boswell's Antiq. plts; Bible Red Lines; Guthrie's History of England, 3 vols; Biog. Britannica, 5 vols; do. do. 7 vols; Bayle's Dicty, 10 vols; Dupin's Eccl. History, 3 vols; Boyer' Plates to Hume's History, England; Heath's Chronicles, 1 7ol.

Catalogues are ready, and books arranged.
December 9—1t$

OXFORD AND LONDON Bible Depot.—D. Appleton & Co., 200 Broadway, and London, have recently imported Forty Cases of English Bibles, printed at the University Press, Oxford, and by the Queen's Printer's London. The assortment embraces every variety of size, and styles of binding, at prices varying from 38 cts to Forty Dollars.

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Of the Protestant Episcopal Church in the United States. Embracing six varieties of sizes, with Steel Illustrations, by Overbeck, in all styles of Turkey Morocco, and plain bindings; or in rich silk velvet, with gold gilt clasps and borders.

⁂ The publishers can confidently recommend to the patronage of the Clergy and Laity, this edition of The Book of Common Prayer as being very accurately printed; the proof sheets have been carefully revised by one of the committee appointed by the General Convention, to set forth a standard Prayer Book. December 9—1t

JUST PUBLISHED, and for sale at the Church Depository, No. 20 John street, New York.

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Orders from abroad to be addressed to
DANIEL DANA, Jr.,
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⁂ The List of Books of Instruction, &c. &c. published by the S. S. Union, will be found on the 4th page of the first number of The Churchmad in each month.

November 18—8t

50,000 COPIES SOLD.

A BEAUTIFUL SACRED GIFT. Illustrated with 16 Engravings—THE CHRISTIAN YEAR—Thoughts in Verse. For the Sundays and Holy Days throughout the Year. By the Rev. John Keble, M. A., of Oxford. One volume square 16mo., printed with large clear type, on fine white paper, and bound in muslin, plain or gilt edges, or Turkey morocco, and embellished with sixteen engravings.

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The illustrated edition bound in rich morocco, with illuminated ornaments, forming one of the most beautiful and appropriate gifts for members of the Church, is just ready.

GEO. S. APPLETON, Publisher,
164 Chesnut st., cor. of 7th, Philadelphia.
December 2—3t

PREPARATORY GOVERNESS—The Advertiser wishes to obtain a situation in the above capacity, having had several years experience in the care and management of children—she would also undertake housekeeping—has no objection to town or country. Respectable testimonials can be produced.

Address C. Q., at the office of the Churchman.
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A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.

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December 2—1t$

STAINED GLASS for Churches, now at the new rooms of the American Institute, 333 Broadway, up stairs, executed by W. I. & J. Bolton, New Rochelle. December 2—1m$

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Poetry.

LINES

Suggested by the death of the venerable Dr. Rudd.

There is no bitter weeping
  When the forest oak must fall
It hath not for years been shading
  Our home's beloved wall,
It hath not been in summer
  Our shadow and delight
Nor our shelter from the chilling gale
  When winter storms affright.

But oh! when *it* is blighted,
  Our own familiar tree,
When earthward droops its reverend head
  And fades its greenery;
How tender tears come gushing,
  From the fountains of the heart;
And as it lowereth to the ground,
  Our heart-strings break apart.

It hath stood above the children
  With broad and kindly arms
With a voice of cheerful singing
  And a thousand sunny charms,
It hath been the maiden's covert,
  Her leaning place and shade,
And in its solemn stillness, oft
  Has youth bent down and prayed.

There seems a wide and lifeless blank
  In the spot where it has been,
Plant we the sapling of the day,
  The hallowed mould within?
Alas! ere that young shoot shall grow
  The shelterer of his day,
Our bodies frail into the dust
  Shall long have dropped away.

When earth's bold and great ones perish,
  A loud and startled cry,
Like the echo of a crashing fall,
  Goes quivering to the sky.
But when a friend is fallen,
  A friend of home and hearth,
A purer, deeper sorrow,
  In the stricken heart has birth.

It may be that the heart may seem
  For long a greveous waste,
And those hot tears may seem to kill,
  The greeness of the place.
But as it turns from earthly hopes,
  And looks alone to God,
Myriads of starlike flowers burst forth,
  Upon the broken sod.

The friend whom thou hast lost; ah who
  Will dare thy grief console?
What hand profane attempt to veil
  His image in thy soul?
Weep for his loss!—But even in tears
  Thou wilt be blessing Him,
Who giveth the virtuous to a world,
  That else were cold and dim.

Who giveth such virtue to a world,
  E'en for a measured while.—
A heart of noble charity,
  Unversed in worldly guile;
The kindness of a pleasant child
  Joined to the scholar's wit,
The reaching glance that does so well
  The Christian's need befit.

A tree is fallen, a goodly tree,
  From Zion's weed-grown wall
A tree that threw its gentle shade
  O'er many a cot and hall,
A beacon on the weary plain,
  A resting place at noon!
Oh, Thou who left us long this tree,
  We thank thee for the boon.

Selected Matter.

From the Toronto Church.

BISHOP STRACHAN'S PASTORAL LETTER

TO THE CLERGY AND LAITY OF THE DIOCESS OF TORONTO.

My Dear Brethren,—From the recent intelligence by the Royal Steamers, we learn that the Cholera, after ravaging a large portion of Asia, and progressively advancing over the western part of Europe, has, at length, reached our Parent State, and commenced its destructive career in London, Edinburgh, and other places of the United Kingdom.

Hence it may be looked for in this country, by the way of the United States, or early in the spring by that of Quebec, unless stayed by the hand of Almighty God.

The two former visits of this terrible calamity in 1832 and 1834 are still remembered in this Diocess with fear and sadness, and more especially in this city. God forbid that we should a third time witness the scythe of the destroyer sweeping away our friends and neighbors as the winds scatter the leaves of the forest.

Had he confined himself to the old, the decrepid, and infirm, our dismay might have been less; but his even-hand seized on the vigor of manhood, and quenched in death the sprightliness of youth, the smiles and weakness of childhood offered no protection—old and young of both sexes were levelled, and even the cradle yielded its victims of innocence and beauty.

Anxious were the days, and sleepless and tedious the nights of that dismal period. The pestilence found us, in a great measure, unprepared, for it had been confidently asserted that we were too far distant from Europe, and that the malady would exhaust itself before it could reach the American shores: it was, therefore, thought by many absurd to be alarmed, or to expect its appearance in this inland country.

Yet it came in its most terriffic form before we had acquired the requisite knowledge, or the means of mitigating its virulence.

Thanks to God, we have on this occasion full warning, and former experience leaves little or no doubt of its approach. Accordingly precautions are already being taken to secure the body against its fatal influence. But is this all? Are the interests of the body to be cared for, and those of the soul neglected?

Not that human precautions are to be overlooked, much less treated with indifference, for it is our duty to make reasonable and salutary preparation, and to use every means in our power to preserve ourselves and dependants from impending danger; but all we can *do* will be of no avail if unattended with the Divine blessing, and therefore ought we most earnestly to pray that He, by whom Nations rise and fall, flourish and decay, may be pleased, notwithstanding our manifold transgressions, to turn away the plague from our shores, or mercifully to mitigate the same, should it unfortunately arrive.

At this moment the civilized world presents a spectacle of contention, profaneness, and infidelity, to which the sad history of our race furnishes no parallel. Europe is convulsed from one end to the other—the foundations of society are laid bare, and all the elements of peace and order seem to disappear.

And may it not be to arrest this torrent of ungodliness that God permits His severe judgments to go abroad. Already have we seen civil war and famine in fearful activity, and now the pestilence advances in all its terrors. Not that even these terrible Messengers of heaven are sufficiently powerful to soften the stony hearts of fallen man, and to give him the heart of flesh, yet they are means often used by God, in His moral Goverment, doubtless for the wisest purposes, and sometimes with visible effect, as in the case of Ninevah; but, alas, at times in vain, as in the case of Ephriam, who was let alone with his idols.

Now the great preparation for all these evils, and which alone can enable us to possess our our souls in patience amidst the misery and convulsions of the world, is continual prayer, both public and private, to Him, in whose hands are the issues of life and death.

Prayer is rewarded by a confidence which drives out fear, sustaining us by a present sense of protection in the time of peril. And I feel assured that were any kingdom, province, city, or family to assemble from time to time in humble prayer, confessing their sins, as the people of Ninevah did, the same happy result would ensue. To meet in our Churches, where we ourselves and our children have been baptised, and from which, in holy devotion, we have followed our parents and neighbors to the tomb, and to accompany God's Ministers with our heart and voice, beseeching Him, through the merits of His blessed Son, to avert the Pestilence, against which no art of man can avail, would at once heal the wounded spirit, strengthen the feeble minded, and raise the weeping eye from earth to heaven. Moreover, such a general and severe act of devout humiliation would elevate and sanctify the whole bearing of Society abash the ridicule of the wicked, and force upon them thoughts of another world.

The great leading iniquity of the passing age, and of which the wars and tumults now agitating Europe are the natural fruits, is the practical and systematic separation of religion from secular knowledge in the education of youth. This fatal error poisons all the principles of moral life in their sourse, and hastens the course of all that is good and holy in society rapidly downwards. It commenced with the first French Revolution nearly sixty years ago, and since that time it has been the great object of blearing men in France, Italy, and Germany to promote its adoption. To exalt the arts and sciences, and to ridicule the Gospel, to consider the present world everything and the future nothing, have been long deemed the proofs of an elevated and liberal mind. Hence all reverence for God and religion, which can alone sanctify and give energy to social and domestic life, is banished from those unhappy countries, and in their stead degrading impiety, and the most revolting corruption of manners triumph without control. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores. The nations have despised God, and trampled on His revelations, and therefore He has left them to their own devices.

There appears not at this moment among the nations of Europe, Great Britain alone excepted, one single rallying point, or even the germ of hope toward the establishment of future order and tranquility. Anarchy, fierce contentions, and social desolation have so strongly set in as to overpower every opposition, nor can there ever be the slightest expectation for the better till the religion of our Saviour becomes again, as it formerly was, among all Christian communities, the foundation of Education.

What is the general aspect of society even in those places where some semblance of order yet remains? Does it not exhibit too generally intense selfishness on the part of the wealthy, without regard or sympathy for those below them; and does not the latter breathe dogged and mortal hatred against their superiors, and a spirit of insubordination, turbulence and discontent, ready to proceed at any moment to insurrection, pillage and blood.

To fear God and honor the King, and those in authority, is a maxim now seldom heard either among the wealthy or the poor, because it calls upon them for the conscientious discharge of their respective duties.

Alas! society, even in its more decent forms, as beheld in those nations which have still the appearance of cohesion, exhibits slender marks of religious and moral action. Pass through their cities, and ask what forms the desire of every heart, and the subject of every conversation, and you will find it to be gain—gain—the present world everything, the future nothing.—No thought or wish soaring above the perishable objects around them. And yet everywhere you find great intelligence, sagacity, skill, and perseverance put forth, and a keenness of perception, neither obtuse nor unobservant, but nevertheless so blinded and fascinated with the things of time as totally to exclude those of eternity.

These busy and care-worn countenances daily behold their friends and companions dropping around them, and they well know that the moving mass of life, of thought, of ambition and avarice that is before them, will soon compose a heap of dust, of which they themselves will form a part; but they cannot bear to dwell upon contemplations so terrible, or to think that all must quickly share in the scenes of that eternity, whose important interests fail in the passing hour to arrest a moment's attention.—Now, this sad state of things arises from the neglect to impresss on the mind of the child the principles of religion, and to train him to their practices. God is banished from their thoughts, the influence and reign of evil extends without opposition; and this perhaps, the last attempt of the Prince of darkness to regain his dominion over this lower world, appears for the time the most successful of his devices.

But though all at present seems dark and gloomy, and the powers of the earth are seen marching under his banner, he shall be humbled in the dust, and the Cross shall rise above every temporal and spiritual enemy. The struggle may be fierce and long, and perhaps generations may have to suffer the most afflicting calamities before this happy consummation, but to the eye of Faith the victory is already accomplished.

This device of Satan which separates religious from secular knowledge was imported into Great Britain from the continent of Europe about 1804; but blessed be God, it has from the first been successfully resisted. Churchmen felt that to divorce Christianity from Education, was to separate the Soul from the body; even that which God Himself had joined together from the beginning; and therefore, the Bishops and Parochial Clergy, warmly supported by the Laity, set themselves sternly in opposition to its progress, by establishing the National Society for the instruction of the poor, whose first axiom is "That there can be no Education worthy of the name without a religious basis," and in this way a state of things was brought about infinitely more healthy and spiritual than is to be found in any other Christian nation.

In these National Schools the Bible is read and explained; the Catechism carefully taught, and the hearts and minds of the children impressed, and rendered familiar with those doctrines and precepts, by which alone we can be made wise unto salvation.

Not that the Parent State has altogether escaped unscathed from this moral contagion, for we must confess, with shame and sorrow, that before so much good had been effected many had been corrupted; yet the great mass of the people may be pronounced comparatively safe.

Would to God that the influence of this wicked device of separating the babes of the flock from their Saviour had been equally impotent in this Colony as it has been in the Fatherland. But here it is cherished in high places. Hence the low state of religion, and the divisions and contentions among its members. The desecration of the Sabbath, the irreverence so generally manifested to holy things, till even the appearance of religion is driven from our Legislative Halls, where the voice of prayer is now unheard; and where no blessing is implored on their deliberations, or any recognition of God in Christ in any of our public doings.

In such a state of things it becomes the Church to stand in the gap, and in humble dependence upon Divine aid to present, as her Mother in England has done, an effectual barrier in this Diocess to that corrupt education which excludes religion, and to announce the dangerous position of those, whether lukewarm friends or open enemies, who treat truth and error alike, and are as much disposed to befriend the adversary as the friend of Christ. To the Church it belongs to imbue the young of her flocks with the faith and love of Christ. To teach them full and cheerful obedience to their parents, and the willing and conscientious performance of all the relative and social duties.

Much is said of rights in the present unreasoning age and little of duties, but in the religious mind they are reciprocal, and neither peace nor happiness can be enjoyed till both are freely recognised and in active operation.

Are we rich and powerful, then ought we to discharge in meekness the duties inseparable from wealth and power. Our wealth is a trust conferred upon us by God for the good of the community, and our power to increase its comfort and happiness.

Are we poor, it is the portion assigned to us, for the time at least, by God, and demands on our part patience, forbearance, submission and obedience. Were Christian principles to prevail, there would be still rich and poor, weak and strong, as indeed there ever must be, but all would be brethren, all satisfied with their lot, and all happy.

But we now turn to the more immediate object of this letter, the probable appearance of the Cholera at no distant period. And let us not despond at this awful prospect, for the Lord God Omnipotent reigneth, and notwithstanding the falling away of many, we trust that we have still thousands of true hearts among us, as there were in the gloomy days of Elijah, prepared to resist the world, the flesh, and the devil.

Our Holy Catholic Church still spreads aloft her banner of love over the land, and God stands pledged that the gates of hell shall not prevail against her. She offers to all a refuge from the storm; and should her believing members be comparatively few in number, yet she may supply her twenty, or at least her ten righteous persons to save us from the approaching destruction, and show by their courage and untiring works of love and mercy to an unbelieving world, that they who rest upon God in Christ enjoy a confidence which can never be broken, and which is able to sustain them under the most afflicting calamities. Nay, such feel themselves sheltered in the bosom of infinite mercy; and they are prepared and ready to meet every contingency, not only poverty and sickness, but even death itself, as the messenger that conveys them to the more immediate presence of their Redeemer, and the long sought rest of His eternal kingdom.

And should you at any time fall into darkness and despondency, say not, that your sins are too many and grievous to be forgiven, and that the Pestilence will find you naked and without hope. For though repentance deferred to the last gasp be a most discouraging thing, and a sick bed or the time of God's visitation not a fit hour for making our peace with our Redeemer—yet even then, blessed be our Father in heaven, the door is not shut, nor is repentance forbidden—nay it is not even at such a time unlawful, nor does this late period make it insincere, although our sin has been greviously aggravated by delay, and it may seem to others as well as to ourselves not a little suspicious. The Prodigal never thought of returning to his Father till he was ready to perish. And Christ seems to relate the parable to meet among others, such cases as must frequently happen in times of pestilence, that He may touch with hope the hearts of the greatest sinners, and make them aware that he will receive them, however late, and by whatever necessity or distress they are driven to Him, and if they come of faithfulness of heart He will in no way cast them out, but graciously receive them. Do not therefore yieldto despair, however sinful you may have been. Confide in your Saviour. Pray to Him for pardon, and He will hear you. Submit yourselves to His will, and be resigned in all things except one—the loss of your immortal souls. To this you must never be resigned, but you must strive night and day to obtain an interest in Christ—the remission of your sins, the sanctifying of your hearts, the saving of your souls, and then you shall be enabled through the influence of His holy spirit to perform your work, were it even at the last hour, and as Jacob said to the Angel "I will not let Thee go except Thou bless me," neither ought you to leave off crying to Jesus, till you have made good your title to eternity.

But great as were the evils which the Cholera brought upon us in its former visitations, and awful as is the contemplation of its return, we must not forget that it has been over-ruled by divine mercy for good, and been productive of many valuable social advantages, which are of a permanent character, and will yield much benefit to mankind, when the calamity shall have been long forgotten.

Not only have we become far better acquainted with the nature of the disease, and the means of its cure and avoidance, but it has been the cause of introducing many improvements which will add much to the physical comfort of the community. Far greater attention is now paid to the cleanliness of our towns and cities—to the purifying of the atmosphere, to the better ventilation of the houses of the poor—to the encouragement of temperate habits—to the supply of warm clothing to the needy, and nourishing and healthy food. The kind sympathy of the rich has been called forth to the assistance of their more unfortunate neighbors, and the distance between the different classes of society has been lessened by acts of generous kindness on the one side, and grateful acceptance on the other. Moreover it has been shown that the cholera in its first stage is by no means unmanageable by simple remedies, and prompt recourse to medical assistance. One matter of great importance appears to be to set at rest, namely, that cholera is not contagious, and that there is no risk in attending upon the sick and the dying. Now this is a most valuable discovery, for it will give confidence to the weak and timid to nurse their friends and neighbors, and the inmates of their families without fear or apprehension. During the two last visitations of the Pestilence, the poor were frequently much neglected. Pity was swallowed up by fear. The healthy members of the household got so terrified at the sudden attacks and deaths around them, that they either became hardened or incapable of discharging the various duties required in attending upon a sickness so fearful and loathsome. They beheld death over their beads and in their houses—staring them in the face, and clutching them as it were in its grasp—hence their alarm at touching the infected, and their inability to assist and comfort the unhappy sufferers.

Now it is decided, by the best authorities, that there is no ground for this alarm, and that there is far less danger in watching a Cholera patient than one in Typhus Fever. But were the danger certain, as has been formerly held, it would prove no hindrance to the truly religious. Such are ever found bold, active, kind and considerate in the day of calamity: they feel convinced that if God sends the judgment, He likewise puts it into the hearts of His children to love their neighbors as themselves, and to manifest their devotion to Him by obedience to His laws, that is, by doing all in their power to assuage and to remove the affliction.

It is true that unbelievers, and such as have never felt the power of the Gospel, have frequently asserted, in their deplorable ignorance, that the pious are inactive on such trying occasions, and more disposed to sit with folded hands in stupid amazement or selfish indifference, than to employ themselves in assisting and comforting the diseased. But let such truthless scoffers learn, that as the friends of Christ firmly believe that every calamity comes from God, they likewise believe that God can stay its progress in a moment, and that among the means of staying it, is the active exertion of all the Christian Charities, fearlessly applied to the amelioration of suffering.

As to you, my Brethren of the Clergy, the Scriptures exhort you to improve, for Spiritual purposes, all the divine dispensations: and for this our Church makes the most beautiful and effective arrangements. After providing, in the most ample and interesting manner, for public worship on Sundays and Holydays, and for ballowing the different steps of our earthly pilgrimage, she takes order for the appointment of the most suitable religious exercises to meet extraordinary emergencies.

* * * * * * * *

It is during periods of great public affliction that men's hearts are tried, and especially the Minister's of God's Word and ordinances.—Therefore, to your Sunday prayers and duties, my brethren, you must add active and untiring labor during the week. And this not merely in answering promptly every summons to the bed of sickness and of death, but going uncalled, on finding any of your flock attacked; nay, it is your bounden duty to make frequent inquiries that no one may lose the benefit of your presence to administer the consolations of religion, and to satisfy the anxious cravings of the Soul in the hour of departure.

And here I may observe, that in the faithful discharge of these important duties, the Church allows her Clergy no discretion—no questionings about personal danger, family ties, and the like: or that such visits can be of little efficacy to the sufferer on the bed of death,—it is our duty and privilege to act, and neither to hesitate nor to judge. The Church gives countenance to no selfish apologies or excuses for holding back on such trying occasions: we are emphatically the Soldiers of Christ, and especially bid, in fighting under his banner, to stand in the front of the battle, and woe be to us if found less devoted than the Soldier who boldly marches to the cannon's mouth in defence of his earthly Sovereign.

But past experience, my brethren, assures me of your fidelity, in the discharge of this peril ous duty, to the requirements of your ordination vows. And I trust in God that we have many Aarons among us, ready to go forth with censers in their hands, to stand between the living and the dead, and fervently to pray that the plague may be stayed—and to show to the lukewarm and unbelieving world that we have a divine arm on which to lean—a hope that may not be broken, but which is able to support the most feeble though all the powers of darkness were linked against them. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the Pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

With my humble and earnest prayer that the Pestilence may be averted from this Province, and commending you to the merciful protection of God,

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.

Toronto, 4th Nov., 1848.

Advertisements.

BOOKS AND STATIONARY.—Huntington & Savage, Booksellers, and Stationers, 216 Pearl-st, N.Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationary, to which they would invite the attention of Booksellers, and Merchants generally.

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J. LEANDER STARR, General Agent.
July 8—3m

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NOVEMBER, 1848.

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Lawyers,	21	Public Officers,	6
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Seamen,	5	Other Occupations,	4
	411		68

Total new Policies, 479
Surplus of the Company 1st November, 1848, $630,000
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REFERENCES.
Rev. Benjamin I. Haight, D.D., New York.
Rev. Samuel Seabury, D.D., New York.
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Robert Lockwood, M.D., Stamford, Connecticut.
Stuart Gillespie, 298 Pearl street, New York.
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October 21.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

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REFERENCES:
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November 11

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May 22—tf

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